

# Journal of Religious Instruction

*Issued  
with  
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# Journal of Religious Instruction

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## Editorial Notes and Comments

### "GOD ALONE CAN GIVE THE INCREASE"

Last semester a group of young Sisters, students in the Normal School for Religious at De Paul University, prepared litanies for their private use as teachers of Religion. Each member of the group was convinced that she should "work as if all depended upon work, but pray as if all depended upon prayer." Each member of the group, recognizing that God alone can give the increase, prayed for it in the light of the course she was completing. The petitions formulated illustrate various phases of the preparation in which these young religious had participated. In their litanies all members of the group invoked the three Divine Persons of the Blessed Trinity. All asked Our Lady, Seat of Wisdom, to pray for them. Saints who were called upon for intercession varied. Almost always St. John Bosco "who loved boys" was petitioned. Frequently called upon were St. John the Baptist "who prepared the way of the Lord," St. Thomas Aquinas "who taught with great clarity," St. Dominic "great preacher of divine grace," St. Francis Xavier "whose religious instructions were always most simple." Patrons of the several religious communities represented in the class as well as "all holy instructors and guides of children" were asked for intercession. Petitions in the individual litanies indicated consideration for content and method, teacher personality, the learning situation and process, growth in knowledge of doctrine and the psychology of guidance. While students varied

in their selection of material, the following requests are typical, each of which represents an important factor in religious education.

*That Thou vouchsafe:*

To give us the grace never to forget that the major objective of religious education is "to train the young (and the old) in and for living Christ-like lives,"

To direct us in guiding children toward an unselfish love of You, and for Your sake, of man,

To guide us in the selection and use of content,

To help us use effective teaching methods,

To let us always know our pupils as individuals, that we may provide to the best of our ability for their religious and moral needs,

To assist us in those works of religious education that are not classroom activities,

To help us make all phases of our work Christo-centric,

To show us the importance of our personal growth in religious knowledge,

To guide us in selecting courses for our personal growth in religious knowledge,

To direct us in understanding the psychology of learning,

To help us to understand the psychology of character development,

To make us enthusiastic teachers,

To make us forceful teachers,

To impress upon us the importance of preparation for each day's work,

To direct us in discovering opportunities for religious education in the questions and answers of the catechism,

To help us in presenting doctrine with exactitude and simplicity,

To guide us in helping children discover the applications of the teaching of Religion to daily life,

To give us the courage and wisdom to omit from our teaching programs that doctrinal content for which the child is not ready,

To help us guide our pupils to find in their study of Religion a rule of life for twenty-four hours of every day,

To make us realize that appreciations for Religion cannot be taught but are caught,

*We beseech Thee, hear us O Lord*

To make us mindful always that our conduct towards others is an index of our love of God,

To imprint indelibly on our conscience that the teacher's personal conduct has its contribution to make to religious education,

To help us identify those practices, seemingly educational, that inhibit the development of appreciations for Religion in the young,

To direct us to evaluate our classroom practices in terms of their contribution to religious development,

To help us respect in practice the principle that satisfied experience has a mighty contribution to make to the development of appreciations,

To help us realize that when education provides for satisfied experiences the same are conducive to repetition of the practices which they accompanied,

To direct us to provide adequate and appropriate assimilative experiences for our pupils,

To make us genuine learning-guides, not mere lesson-hearers,  
To guide us in teaching our pupils to think,

To direct us to evaluate honestly the work we are doing,

To cause us to recognize always that parents are the first, and potentially most important, educators of their children,

To direct us to acquire a correct and working knowledge of the effect of fear on children,

To give us the courage to take a child's part "openly and with full publicity,"

To help us show all pupils that we love them,

To direct us in giving generous praise and encouragement,

To help us direct pupils to find dynamic motives for Christian living in the dogmas of Religion,

To help us direct pupils to know, love and use the channels of grace that are open to them,

To help us in guiding pupils to make Holy Mass the core of their religious life,

To help us teach with profit the doctrine of the mystical body of Christ,

To direct us in helping those of low mentality,

To direct us in dealing with problem cases,

To direct us in the administration of punishment,

To help us love all children,

To enlighten the minds of the children in our classes.

*We beseech Thee, hear us O Lord*

From inordinate emphasis on any content that does not help children to grow in love for God and of their neighbor,  
From unkindness,  
From inconsistency,  
From doing anything that would tend to weaken a child's sense of personal value,  
From lack of tenderness and affection,  
From an attitude of general disapproval,  
From administering humiliating punishments,  
From a domineering manner,  
From over-authoritativeness,  
From anger and impatience,  
From manifesting partiality of any kind whatsoever,  
From sarcasm,  
From selfishness,  
From intolerance,  
From being negative in our moral teaching,  
From the practice of depreciating others,  
From lack of understanding,  
From inconsideration of the needs of others,  
From injustice or any appearance of injustice,  
From rash or harsh judgments,  
From anything in our classroom practice or in our personal conduct that would interfere with Your work in the souls of others.

*Deliver us, O Lord*

---

### THE ROLE OF THE PRIEST IN CATECHIZATION

Last fall, at the Philadelphia Convention of the Confraternity of Christian Doctrine, Reverend Francis J. Connell, C.S.S.R., of the Catholic University presented suggestions as to the manner in which a priest should adapt his instructions to the teaching of the Catechism by others, either religious or lay teachers. Father Connell believes that the priest can and should make use of the particular Catechism which is being used in the Religion class. To assist the priest catechist Father Connell makes the following three recommendations:

First, the *order* of the catechism should be followed by the priest. This refers primarily to the general order of the lessons, and also, to some extent, to the particular order of topics within each lesson. There is usually a logical sequence in the questions and answers of each lesson, and when the child's mind has been trained along this particular chain of thought, it is best to present the further development of the subject in the same order. For example, in the first Lesson of the *Revised Baltimore Catechism*, dealing with the purpose of man's existence, there is a definite and logical order—first, the efficient cause of our being; second, our final cause or end; third, the means to that end; fourth, the way of knowing those means. The child does not perceive the technical coordination of this lesson, it is true, but in studying it he has unconsciously adopted this process of thought, and the priest in imparting his instructions can profitably follow the same chain of reasoning.

Second, the *terms* found in the Catechism should be employed by the priest. Priests themselves remember from their seminary days the difficulties they encountered when they found different theologians using different terms for the same ideas. Now, as is very evident, many of the teachings of the Catechism could be expressed just as correctly in other language—but is it not better pedagogy to select in the first place those words and phrases with which the child is familiar? I say "in the first place" because the priest may and should point out and utilize synonyms—but only in as far as the child can be taught to recognize them as synonyms of the terms which he already understands, so that when he hears them he will immediately grasp their meaning, and identify them with the words and expressions used in his rudimentary religious training.

For example, the *Revised Baltimore Catechism*, in defining actual sin, employs the word *willful* (Q 64). Synonyms aplenty can be found—deliberate, voluntary, intentional, etc.—but this particular adjective was selected because of its derivation from the noun *will*, and consequently its special fitness to express the part taken by free will in the commission of sin. This same lesson, explaining the constituents of mortal sin, employs the word *mindful* to describe the intellectual factor of a grave transgression; and again we have an adjective immediately suggesting to the child the noun *mind*, a word quite familiar to the average boy or girl of grammar school age. Such a word is therefore more suitable than *conscious* or *aware* or *cognizant*. Why should not the priest familiarize himself with the words actually used in the catechism and give them the first choice in his catechetical classes? In this connection, it is well to note that the selection of the words and phrases employed in the *Revised Baltimore Catechism* was made with the greatest care, so as to choose those included in the vocabulary of the average child of eleven or twelve years.

Third, the *matter* of the Catechism should form the chief subject of the priest's instruction. This does not mean that he should confine himself to what is contained within the covers of this small manual. On the contrary, the Catechism is only a summary of Catholic belief, a synopsis of the faith, which is intended to be considerably expanded in its presentation to the pupils. What is meant is this: in treating a topic the priest should be sure that the children understand thoroughly what is contained in the Catechism before he presents other aspects of the subject. Fundamentals must precede accidentals; simpler things must be understood before one studies more technical matters. The priest who wishes to expound the devotion of the Sacred Heart should first assure himself that the pupils know clearly that Christ is one Divine Person, having a perfect human nature. The priest who undertakes to explain the significance of the liturgy of the Mass should be certain that the children know first what is meant by the doctrine that the Mass is a sacrifice. The Catechism contains the most fundamental truths of our religion; and if they are neglected in the priest's instruction, and the lesson is centered on some less basic subject—though perhaps more interesting and more attractive—there is danger that the children will not be sufficiently conversant with the principal tenets of their religion. Even exhortations to virtue and edifying examples from the lives of the saints cannot take the place of a deep and solid knowledge of the creed.

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### INVITING THE OPINIONS OF PARENTS

We doubt if there is a principal or supervisor who does not look upon the work of the Catholic school as a cooperative venture between parents and teachers. However, current practice does not correspond with this point of view. Recently we examined a form used last Spring by the Laboratory Schools of the University of Chicago, asking parents to express themselves concerning the educational experiences their children were having in the Laboratory Schools. The following are some of the questions submitted, with opportunities for the parents to reply very briefly or with comment.

Are the aims and objectives of the Laboratory Schools clear to you?

Do you feel that your child is happy in the Laboratory Schools?

If your child has entered from another school, do you think a feeling of friendly helpfulness for new pupils was provided?

What is your judgment about "discipline" in the Laboratory Schools?

Do you think that your child is interested primarily in what he is learning rather than in school marks?

Do you help your child with his school work?

What is your judgment regarding the amount of school work your child is expected to do at home?

Do you favor an extra period at the end of the day for your child whenever he gets behind in his work?

Do you favor using school time for a critical analysis of: (a) Motion pictures (b) Newspapers (c) Magazines (d) Radio programs (e) Advertising (f) Propaganda (g) Consumer problems?

Do you feel that the Laboratory Schools are doing their part to help your child toward a solution of his personal problems?

About how many hours per week does your child spend in regular educational activities not directed by the Laboratory Schools: (a) Music lessons and practice (b) Dancing lessons and practice (c) Dramatic lessons and practice (d) Drawing lessons and practice (e) Religious instructions?

Would you be interested in the formation of study groups for parents with emphasis upon topics such as child psychology and the psychology of adolescence?

The space below is for any additional comment you may care to make about the Laboratory Schools' program. It would be maximally helpful if you will describe briefly those aspects of the School's program that you believe *strongest* and *weakest*.

The foregoing are only some of the questions on this eight-page questionnaire that investigated patron opinion. Religious education, and particularly that phase of it that we call the "Teaching of Religion," could profit in many neighborhoods, perhaps in all, by a study similar in mechanical set-up to that used by the Laboratory Schools. There are innumerable communities throughout the country where parents would like to contribute opinions, and where schools could profit from them to no small degree. Moreover, any device that will interest parents in the program of the school and the possibilities of their cooperation with it is highly commendable. Religious education will never attain its goals without understanding the home and active cooperation from it.

### "YOUTH AND THE FUTURE"<sup>1</sup>

Last January the American Youth Commission, of which Reverend George Johnson of the Department of Education of the National Catholic Welfare Conference is a member, made a general report of the conditions that affect the twenty-two million youth between sixteen and twenty-four in the United States, based on six years of intensive research into and analysis of problems relating to the care and education of the nation's youth. Furthermore, the report, *Youth and the Future*, looks forward, as its title suggests, to the postwar reconstruction days when the problems of youth may be even more exaggerated than they were during the thirties. Without doubt, readers of this JOURNAL will be interested in many phases of this report. For instance, the recommendations for opportunities for negro youth, the need of teaching all youth to use their leisure time wisely, and the special recommendations to schools in particular. High-school teachers should find challenge and direction in that section of the report entitled "What the High-Schools Ought to Teach" which has already been published separately, and which shows that provision of a sufficient number of schools for all youth will be unavailing unless the quality of instruction is immeasurably improved. In this report initial emphasis is given to the importance of continued instruction in reading as an important and much neglected element in the high-school curriculum. Equal emphasis is given to work as a factor in general education second in importance to none. Instruction in the social studies and instruction to prepare young people to meet major personal problems were stressed as essential elements of a reorganized curriculum. The traditional course of study, particu-

<sup>1</sup> *Youth and the Future: General Report of the American Youth Commission. Introduction by Owen D. Young, and a special chapter Meaning for Life* by Dorothy Canfield Fisher. 1942, xix+290 pp. \$2.50, cloth. Washington, D. C.: American Council on Education, 744 Jackson Place, N.W.

larly in the ninth grade, was attacked as inappropriate for many young people, as destructive of pupil interest, and as standing in the way of the curriculum reconstruction which in some manner must take place. Catholic education cannot overlook the problems emphasized without failing to meet the needs of youth of our day.

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#### "THE NEW TESTAMENTS IN OUR COLLEGES"

In the January, 1942, number of *The Catholic Biblical Quarterly*,<sup>1</sup> Father Smith of St. Bonaventure's expresses the opinion that a planned course in the reading of the New Testament is the only thing that can bring about the desideratum in our Catholic academic world of demonstrating that the Scriptures really are useful for teaching, reproofing, for correcting, for instructing in justice, that the man of God may be perfect, equipped for every good work (2 Tim. 3:16). The two-semester course that Father Smith outlines and describes in this article provides for a complete reading of the New Testament. The author would locate his course in the senior college year, not only because advanced students are more familiar with dogmatic implications, but because, it is his hope that, from the study initiated in college, students will make the daily reading of the New Testament a life work. Father Smith believes that the recent appearance of the Confraternity text of the New Testament offers an appropriate time to capitalize on the interest of the laity in the sacred writings.

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#### "OUR PARISH CONFRATERNITY"

Pastors throughout the country are welcoming *Our Parish Confraternity*, a four-page journal now being issued monthly

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<sup>1</sup> Rev. Eustace Smith, "The Testament in Our Colleges," *Catholic Biblical Quarterly*. Wash., D. C.: The Catholic Biblical Association of America, 1942. Vol. IV, No. 1, pp. 37-38.

by the Publications Department of the Confraternity of Christian Doctrine.<sup>1</sup> In the first number that appeared early in February, his Excellency, Bishop O'Hara, chairman of the Episcopal Committee of the Confraternity, describes the nature and purpose of this bulletin for pastors and parish Confraternity officers and chairmen. Each issue carries short signed articles by Confraternity leaders on Confraternity literature, parish Confraternity organizations and activities. Reverend Joseph B. Collins, S.S., director of the Catholic University Unit of the Confraternity is *ex officio* editor of this publication. In his column in the first number Father Collins says:

Each number of *Our Parish Confraternity* will be wholly given over to one or at most three departments of Confraternity activity—the Parent-Educator and Confraternity Helpers will be the topics of the next issue. These articles will be written by directors and leaders of Confraternity work throughout the country who will share with our readers the rich fruits of their experience. They have in large measure guided the course of the Confraternity under the direction of their respective Bishops ever since its beginnings in this country a comparatively few years ago, and they are witnesses to its remarkable growth which now includes establishment of the Confraternity in every diocese. It is the praiseworthy aim of this journal to assist in making the Confraternity a vital, pervasive force in every parish and mission in America. It would have all Catholics, young and old, rich and poor, take a lively part in its operations, and their non-Catholic neighbors must also come under its saving influence. In so doing we are but expressing the very wishes of the Holy See, for "in every parish . . . there shall be established—and before all others—the Confraternity of Christian Doctrine." Thus the Church speaks in her Code of Canon Law (Cannon 711,2).

<sup>1</sup> Subscriptions, twenty-five cents a year. Five subscriptions for \$1.00. Subscriptions are to be sent to Confraternity Publications, 144 West 32nd Street, New York City.

#### THE STUDY OF THE GOSPELS

The purpose, never to be lost sight of, in teaching the Gospels, is to bring the student face to face with the majestic personality of the Man-God, so that we may create in his mind and heart a profound admiration for Jesus Christ, His character, His works, His doctrine; and establish a consequent unswerving loyalty to Him.

By Rev. Joseph L. Lilly, C.M., "The Study of the Gospels," *Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine, 1940*, p. 297.

## Religion in the Elementary School

### DOCTRINE AND METHOD FOR THE TEACHER IN PRESENTING THE OFFERTORY OF THE MASS

REVEREND JOHN R. GLEASON  
Confraternity of Christian Doctrine  
Chicago, Illinois

EDITOR'S NOTE: This paper was prepared by Father Gleason for a regional meeting of the Confraternity of Christian Doctrine that met in Wichita, Kansas last spring.

The more our oblation and sacrifice of self resemble the sacrifice of Christ, in other words the more perfect the immolation of our self, and of our passions . . . the more abundant are the fruits of propitiation and expiation which we receive for ourselves and others. . . . To this most august Eucharistic Sacrifice ministers and faithful must join the offering of themselves as victims 'living, holy, well-pleasing to God.' (Rom. xii, 1) Therefore St. Cyprian did not hesitate to say: "The Sacrifice of Our Savior is not celebrated with the requisite sanctity if our own offering and our sacrifice of self do not correspond with His Passion.<sup>1</sup>

These words from the Encyclical on Reparation to the Sacred Heart by the saintly Pope Pius XI admirably emphasize the necessity of active participation of the laity with the priest in offering the Holy Sacrifice of the Mass. Children, even comparatively young children, are able to grasp the significance of this active participation. They can be taught that it is their privilege to offer in union with the priest the Divine Victim to Almighty God, and secondly that they should offer themselves, their thoughts, words, and deeds, all that they are and all that they possess to the Eternal Father in union with the Divine Victim. Once this sublime truth is grasped

<sup>1</sup> *Christian Life and Worship*, p. 160, Rev. Gerald Ellard, S.J., Bruce, 1939.

and thoroughly assimilated the life of the child will be profoundly influenced. He will strive to become more like the Victim for our sins. He will be prompted to imitate Christ as our Model, our Ideal. He will be drawn closer and closer to our High Priest, the author of all grace, the source of all good.

We as teachers of children have the opportunity and correlative the solemn duty of inspiring those placed in our care with a truly burning love of the Mass as the very center of Catholic worship—the ultimate expression of God's infinite love for us, His children. Knowledge alone will not suffice. There must be appreciation, profound respect, sincere gratitude, and unbounded love.

We can teach children the history of the institution of the Sacrifice of the Mass. We can point out to them its liturgical development. We can explain the symbolism of the altar, the vestments, the actions of the priest. We can acquaint them with the sublime beauty of the prayers—both the Common and the Proper of the Mass. But unless we bring home to them the necessity of actively participating in the supreme Oblation we leave much that is to be desired.

Knowledge obviously antecedes appreciation and love. But knowledge of itself will never make them better boys and girls. It is the foundation upon which is erected the edifice of a Christian life. It is not an end in itself but rather a means to a better and nobler life in union with Christ.

It is well for the teacher to keep constantly in mind that the objectives of theology and of religious education are fundamentally different. As Monsignor John M. Cooper has pointed out: "The dictatorship wielded for the last four hundred years or more by technical theology over religious education in the matter of choice of content has been one of the most tragic spiritual calamities in the history of the kingdom of God on earth. Out of the vast field of religious knowledge and lore, content of theology and of religious education must be chosen in view of their respective primary objectives."<sup>12</sup>

<sup>12</sup> Rev. John M. Cooper, "The Theology of the Mass for Teachers of Public School Children in the Elementary Grades," p. 82, *Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine, Hartford, Conn. 1938*.—St. Anthony Guild Press.

In order to develop a better appreciation of the Mass in children, a deeper realization of the unselfish love manifested by our Lord, it seems that "two major truths must be explained to them and made living to them in their hearts as well as in their heads by every pedagogical device within our power. First, in the Mass through Transubstantiation our Lord, out of His unselfish love for us, really comes to be present with us, in order to help us, to comfort us, to heal our wounds, to draw us to Him. In this very true sense the Mass is a continuation of the Incarnation. Second, the Mass is a sacrifice, the Sacrifice of the New Law, a renewal of Calvary and of Redemption."<sup>3</sup>

The topic assigned for this paper naturally has two aspects: First, doctrine for the teacher in presenting the Offertory of the Mass, and second, methods of presenting this topic to children.

We should keep in mind that while the teacher's knowledge of the Mass should be rather extensive, no attempt should be made to communicate all of this knowledge to the children. It is a well-known fact that there is no substitute for adequate preparation of the part of the teacher. This should include a thorough understanding of the content together with a clear concept of the primary objectives in presenting that content.

The teacher should be aware of the fact that the Mass is the central prayer of the Church and of all the members of the Mystical Body of Christ. As in all prayer we give to God, and He in return gives to us. As Father Virgil Michel, O.S.B., observed: "any knowledge of the Mass that does not understand the sacrifice as the concentrated embodiment of the whole scheme of our redemption as well as of the whole of Christian truth and life is an abstract, artificial and most likely a distorted kind of thing."<sup>4</sup>

"The adequate teaching of the Mass includes the absorption by the pupils of the whole doctrine of the Mass, the application of these to the actual Mass attendance of the pupils, inspirational presentation for this purpose, as well as the application of all this to daily conduct—and the employ-

<sup>3</sup> *Ibid.* p. 85.

<sup>4</sup> Rev. Virgin Michel, O.S.B., "Knowledge Requirements for Teaching the Mass." *Journal of Religious Instruction*, V. 8, p. 767.

ment of the best pedagogical methods and skills, but always as means subordinate to the above purposes."<sup>6</sup>

The teacher should have a clear understanding of the idea of Sacrifice—

- I—(1) the meaning of sacrifice;
- (2) the end of sacrifice;
  - (a) adoration;
  - (b) thanksgiving;
  - (c) petition;
  - (d) reparation.

II—Man's part and God's part.

We should keep in mind that the Mass is the same as the Sacrifice of the Cross—that it is a renewal and perpetuation of Christ's bloody sacrifice of Calvary. We should emphasize that in the Mass the faithful participate in the continuous offering of Christ.

The Mass of the Faithful is composed of two great parts—giving and receiving. It includes the Offertory, Consecration and Communion. The first part (the giving) begins with the first prayer of the Offertory and concludes with the last prayer of the Canon. The second part (the receiving) begins with the Our Father and terminates with the end of Mass.

The Offertory is made up of ten prayers—the first and the last change daily (proper); the others remain the same. In the early days of Christianity there was the Offertory procession during which the people carried gifts to the altar. The people by making these offerings dedicated themselves to God and actively associated themselves with the priest in offering the sacrifice. Although this ceremony is no longer observed, the offertory collection is symbolic of the earlier custom.

Together with the offering of the bread and wine we must offer ourselves. The gift stands for the giver. It is essential, therefore, for our active participation in the Mass that we identify ourselves with the offering—that we include all that we are and all that we possess.

A very beautiful prayer is said at the offering of the bread: "Receive, O holy Father, almighty and eternal God, this

<sup>6</sup> *Ibid.* p. 596.

spotless host which I, thy unworthy servant, offer unto Thee, my living and true God, etc." Time will not permit an extended analysis of this prayer, but we should note that "this spotless host" is offered for the priest, for those present, for all the living and the dead, indicating the unity that binds together the members of the mystical body of Christ. When the priest mingles water with the wine he implores that "by the mystery of this water and wine we may be made partakers of His Divinity,"—truly a sublime petition—that we through divine grace participate in the life and merits of the Sacrificial Victim.

As the priest offers the chalice he again includes the congregation—"We offer . . . the chalice of salvation . . . for our own salvation and for that of the whole world." The prayer that follows, "In spiritu humilitatis," again emphasizes our participation in the oblation—the offering of ourselves in union with the Divine Victim.

The action of the Offertory to this point may be summarized by saying that we have offered bread, wine, and ourselves to Almighty God, keeping in mind that the bread and wine stand for ourselves, and that in Holy Communion Christ Himself will be given to us. Then follows the "Lavabo" and the prayer to the Holy Trinity, "Suscite, sancta Trinitas," both of which are replete with expressions of sublime import.

In the beautiful prayer, the "Orate Fratres," and in the response "Susciptiat Dominus"—"May the Lord receive this sacrifice at thy hands, to the praise and glory of His Name, to our own benefit, and to that of all His Holy Church,"—we notice again that the offering of the Sacrifice of the Mass is a collective act. The Offertory is concluded with the Secret Prayers taken from the Proper of the Mass. These differ from day to day. You have noticed that throughout the Offertory we have implored God to accept, bless, sanctify and consecrate our offering. In the Secret we implore Him to grant us the graces and blessings we need.

Time will not permit an extended development of methods to be used in presenting the dominant idea indicated above. However, it must be born in mind that method is intimately associated with content—that specific method must accom-

modate itself to the apperceptive background of the child, that both content and method must be adapted to the needs of the child. The objectives must be kept constantly before us: (a) the development of a love and appreciation of the Holy Sacrifice, (b) active participation and (c) practice in living the Mass.

Might I suggest that the content of the Offertory be organized into units depending upon the maturational level of the child, and that these units psychologically developed have logical sequence. Suggestions for developing worthwhile units may be found in the *Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine* that met in Hartford, Conn., October, 1938. Invaluable sources of information are also to be found in the writings of the late Rev. Virgil Michel, Rev. Paul Bussard, the Rev. John K. Sharp, the Rev. Gerald Ellard, S.J., and the Rev. Pius Parsch, to name but a few. Last, but by no means least, the pages of *Orate Fratres* and the *JOURNAL OF RELIGIOUS INSTRUCTION* are indispensable aids to the teacher of Religion.

Our treatment both of doctrine and method in presenting the Offertory of the Mass has, of necessity, been somewhat sketchy but we hope suggestive of possible development. The vital need of our boys and girls today is a deeper appreciation, and love of the Holy Sacrifice, founded upon a greater knowledge of the profound significance of our active participation in the sublime oblation—the center of Catholic belief and life.<sup>4</sup>

<sup>4</sup> "The Holy Sacrifice of the Mass: A Text for Religious Discussion Clubs," p. v. St. Anthony Guild Press, 1940.

#### ON THE WAY TO EMMAUS

Watch the Master Catechist at work! These two disciples knew the scriptures; they could quote chapter and verse. Christ began with Moses and humanized the story of the Jews. The two disciples had read the prophets many a time. They had read and heard it all before, but never till that day on the way to Emmaus had they seen it before. "Was not our heart burning within us, whilst He spoke on the way, and opened to us the scriptures." For the first time the familiar scriptures were "opened" to them. What the Risen Christ did with the Old Testament is what we, as teachers of history, must strive to do with the story of His Church.

(By Rev. John T. McMahon, *Teaching to Think in Religion*, Milwaukee, Wisconsin: The Bruce Publishing Co., 1939, Ch. III, p. 119.)

## SCRIPTURAL REFERENCES FOR "THE REVISED BALTIMORE CATECHISM"

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**EDITOR'S NOTE:** With the January issue the JOURNAL began the monthly publication of scriptural references for use with the Revised Baltimore Catechism. These references have been prepared for readers of the JOURNAL OF RELIGIOUS INSTRUCTION.

The author's method of recording references is as follows: A reference, e.g., Psalm 138, 2, is given in arabic numerals, the first number that of chapter, the second that of verse. Following the Scriptural reference is given a short "lead" concerning the content of the reference: e.g., Deut. 4:25. . . . The oneness of God is stressed.

Scriptural references are stated, first, to aid the teacher in the explanation of the general heading to be found at the commencement of each chapter: e.g., Lesson 1, "The Purpose of Man's Existence." (a) Genesis 11, 1-2, 25. . . . Then the reference for each question is given, with the question listed under the number that it has in the *Revised Edition of the Baltimore Catechism, No. 2*. When that number has a corresponding question in the *Revised Edition of the Baltimore Catechism, No. 1*, the fact is noted thus: 1 (No. 1,1) : 24 (No. 1,14).

For the sake of convenience the order of the references follows the order of the books of the Bible. Should there be a special reason for emphasizing a certain text, this is noted after the "lead" has been indicated.

### LESSON 6

#### *Actual Sin*

- (a) Jeremias 2, 13      The Israelites by their sins have forsaken God, the fountain of living water.
- (b) Matthew, 5, 22      Our Lord in His sermon on the Mount points out several categories of actual sins. (cf. Mt. 5, 27-30)
- (c) Ephesians 5, 5      St. Paul lists certain sins that exclude persons from the kingdom of God.

*Question 63 (No. 1, 32). Original sin is not the only kind of sin; there is another kind, called actual sin, which we ourselves commit.*

- (a) John 8, 34-36      Our Lord speaks of the commission of sin as involving one in slavery. He implies then actual sin.

- (b) Romans 6, 12-23      St. Paul speaks of the reign of sin and points out as did His Master that sin committed involves slavery.
- (c) I John, 1, 8-9      Actual sins are implied by St. John when he speaks of the acknowledgement of sins, of their forgiveness.

*Question 64 (No. 1, 33). Actual sin is any willful thought, desire, word, action, or omission forbidden by the law of God.*

- (a) Exodus 20, 1-17      The ten commandments express God's will; any thought, desire, word, action, or omission, contrary to these commandments is an actual sin.
- (b) Matthew 5, 21-22      Our Lord indicates that thoughts, and words, are to be punished.
- (c) Matthew 5, 27-28      Sins of thought are pointed out by Our Lord.

*Question 65 (No. 1, 34). There are two kinds of actual sin: mortal and venial sin. (The names are not found in Sacred Scripture.)*

*Question 66 (No. 1, 35). Mortal sin is a grievous offence against the law of God.*

- (a) Isaias 59, 1-3; 12-13      The great prophet, while not using the term, nevertheless describes serious offenses against God.
- (b) Matthew 12, 31      Our Lord describes a grievous sin against the Holy Spirit. (This text is an illustration more than a proof.)

*Question 67 (No. 1, 36). This sin is called mortal, or deadly, because it deprives the sinner of sanctifying grace, the supernatural life of the soul.*

- (a) Ephesians 5, 5      The sinners mentioned are excluded from heaven; this means that they have lost the means of entrance: grace.
- (b) Apocalypse 21, 8      Sinners are classified who have merited "the second death," the result of their sins.

*Question 68. Besides depriving the sinner of sanctifying grace, mortal sin makes the soul an enemy of God, takes away the merit of all its good actions, deprives it of the right to everlasting happiness in heaven, and makes it deserving of everlasting punishment in hell.*

- (a) James 4, 4  
St. James in speaking to adulterers (those guilty of mortal sin) says that by wishing to become friends of this world they become enemies of God.
- (b) Ezekiel 33, 12-13  
In severe language God through the prophet warns of the forgetfulness of past merit if sin is committed.
- (c) Ephesians 5, 5  
St. Paul states that no sinner will inherit the kingdom of God.
- (d) Matthew 25, 41-46  
The sinner is punished with an everlasting punishment.

Question 69 (No. 1, 37). To make a sin mortal these three things are necessary: first, the thought, desire, word, action, or omission must be seriously wrong or considered seriously wrong.

- (a) Genesis 4, 1-16      The murder of Abel is an illustration of a serious wrong.
- (b) Matthew 26, 14-16      Judas' betrayal of Our Lord is another serious wrong.  
*second, the sinner must be mindful of the seriousness;*  
St. Paul did not know that he was persecuting the true Lord, hence he obtained mercy of God because he acted ignorantly. (This may be used as an illustration of the negative side of the question: a sin is not mortal if one is not mindful of the seriousness.)
- (b) Matthew 26, 14-16      Judas was mindful of the serious wrong that he was doing; Our Lord had warned him on numerous occasions.  
*third, the sinner must fully consent to it.*  
Judas gave full consent to his crime. (cf. Peter's Denial, Matthew 26, 69-75: note the serious wrong, the time for reflection, the full consent.)
- (a) Matthew 26, 14-16

Question 70 (No. 1, 38). *Venial sin is a less serious offense against the law of God, which does not deprive the soul of sanctifying grace, and which can be pardoned even without sacramental confession.*

(a) Numbers 20, 10-12 The sin of Moses was a venial sin of doubt and of weakness of faith; the punishment was temporal: Moses would not lead the people into the Promised Land.

(b) Luke 6, 41

Our Lord makes a distinction between less serious offenses and greater ones.

*Question 71 (No. 1, 39). A sin can be venial in two ways: first, when the evil done is not seriously wrong;*

(a) Numbers 20, 10-12

The sin of Moses was not serious. *second, when the evil done is seriously wrong, but the sinner sincerely believes it is only slightly wrong, or does not give full consent to it.*

*Question 72. Venial sin harms us by making us less fervent in the service of God, by weakening our power to resist mortal sin, and by making us deserving of God's punishments in this life or in purgatory.*

(a) Ecclesiasticus 19, 1

One who condemns small things falls little by little: this is as true in the spiritual life as in the physical life.

(b) Jeremias 5, 25

Jeremias points out that the sins of the Israelites have withheld good things from them; by implication he may be said to point out the harm that all sin, including venial sin, does to the soul.

(c) Numbers 20, 1-12

Moses received punishment in this life for his sin.

(d) I Corinthians 3, 12-15

By implication St. Paul teaches the doctrine of purgatory: the venial sins of those to whom he addresses these words (and similarly those of all men) will be punished after death.

*Question 73. We can keep from committing sin by praying and by receiving the sacraments; by remembering that God is always with us; by recalling that our bodies are temples of the Holy Ghost; by keeping occupied with work or play; by promptly resisting the sources of sin within us; by avoiding the near occasions of sin.*

(a) Matthew 6, 13

In the Lord's Prayer we ask that we be led not into temptation, the source of sin to many.

(b) John 6, 48-59

The reception of the Holy Eucharist gives life, causes Christ to abide in the soul, two tremendous aids against sin.

(c) Psalm 138, 1-13

The presence of God is a salutary means of avoiding sin.

(d) I Corinthians 16-17    We are the temples of God; this thought should keep us from sin.

*Question 74. The chief sources of actual sin are: pride, covetousness, lust, anger, gluttony, envy and sloth, and these are commonly called capital sins.*

(a) Ecclesiasticus 10, 14-15    Pride is the beginning of all sin.

(b) I Timothy 6, 9-10    Covetousness is listed as the root of all evils.

(c) Genesis 6, 1-12    The deluge was the result of the lusts of men (all flesh was corrupted). (Cf. I John 2, 15-17: St. John says that all that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life.)

(d) Proverbs 15, 18    The angry man stirs up strifes. (Cf. Proverbs 26, 21; Ecclesiasticus 28, 10-14.)

(e) Ecclesiasticus 37, 34    Many have perished through surfeiting (gluttony). (Ecclesiasticus 31, 30-40)

(f) Wisdom 2, 24    The envy of the devil caused sin and death in the world. (Cf. Matthew 27, 18: Our Lord was delivered up through envy.)

(g) Ezechiel 16, 49-50    Idleness is mentioned as one of the sins of Sodom, as causing her downfall. (Cf. Matthew 26, 26-30)

*Question 75. (This question is answered in the previous one.)*

*Question 76. The near occasions of sin are all persons, places, or things that may easily lead us into sin.*

(a) Ecclesiasticus 12, 13    One who is in the company of a wicked man is involved in his sins. (An illustration of a person as an occasion of sin.) (Cf. Ecclesiasticus 13, 1)

(b) Kings 11, 1-4    Solomon placed himself in the occasion of sin by marriages with strange women; he succumbed to the sin of idolatry.

### LESSON 7

*I believe . . . in Jesus Christ, His only Son, Our Lord; who was conceived by the Holy Ghost born of the Virgin Mary . . ."*

(a) John 3, 16    Jesus Christ is the only-begotten Son of God; belief in Him will give life everlasting.

(b) Luke 1, 26-37

In the Annunciation the angel tells the Virgin Mary that she will conceive through the Holy Spirit.

(c) Luke 2, 1-7

The birth of Our Lord is described.

*Question 77 (No. 1, 40). God did not abandon man after Adam fell into sin, but promised to send into the world a Savior to free man from his sins and to reopen to him the gates of heaven.*

(a) Genesis 3, 15

The defeat of the devil is foretold—a defeat through the seed of the woman, namely, through Jesus Christ. This defeat would mean the overthrow of the reign of sin.

(b) Romans 5, 10-11

Through Christ was our reconciliation with God effected—this implies the reopening of the gates of heaven.

*Question 78 (No. 1, 41). The Savior of all men is Jesus Christ.*

(a) Matthew 1, 21

Joseph is to call the name of the child born of his wife, Mary, Jesus, because he will save his people from their sins.

(b) I Timothy 2, 5

Jesus Christ is the Mediator between God and men, who gave himself a ransom for all (thereby becoming our Savior).

*Question 79 (No. 1, 42). The chief teaching of the Catholic Church about Jesus Christ is that He is God made man.*

(a) Luke 1, 32, 35

The child born of the Virgin Mary will be called the Son of God.

(b) Luke 22, 70-71

Our Lord proclaims His divinity before His enemies.

(c) John 1, 14

And the Word (The Son of God) was made flesh. (In the section of the Creed cited above the Church proclaims the Divinity and Humanity of Christ; the texts cited show the same doctrine.)

*Question 80. Jesus Christ is God, because He is the only Son of God, having the same Divine nature as His Father.*

(a) Matthew 3, 17

In the Baptism a voice from heaven (the Father) calls Jesus Christ 'my beloved Son'. (Cf. Matthew 16, 16; Luke 22, 70-71) (Since Christ is the Son of God, He must have the same nature as His

Father, just as in this life a son has the same nature as his father.)

(b) John 10, 30 Our Lord proclaims His identity with His Father, an identity in nature. (Cf. John 1, 1: The Word (The Son of God) is God.)

*Question 81. Jesus Christ is man, because He is the son of the Blessed Virgin Mary and has a body and soul like ours.*

(a) Matthew 1, 25 Jesus Christ is the first-born son of the Virgin Mary. (Luke 2, 7) The shepherds saw the babe lying in the manger: as all children, Our Lord had then a body and a soul. (Luke 2, 21: the circumcision implies a body.)

(c) Luke 2, 41-52 Jesus is called a boy; he goes up to Jerusalem; he speaks, he advances in wisdom and age and grace. These imply a body and a soul.

*Question 82 (No. 1, 43). No, Jesus Christ is only one Person; and that Person is the second Person of the Blessed Trinity.*

(a) John 1, 14 The Word, the Son of God, was made flesh. (Throughout the Gospels Jesus Christ is presented as only one Person, who acts, who speaks, who sleeps, who eats, who walks, who suffers, who dies, who rises from the dead, who ascends into heaven.)

(b) John 1, 18  
John 3, 16  
John 15, 26 Jesus Christ is the only-begotten Son, who is given to the world by God, His Father. The Father and Son will send the Holy Spirit. (A Father precedes a Son; and in the Blessed Trinity a Person is sent because He proceeds from another or from others. And according to our conception of Procession the one who proceeds is after the one from whom he proceeds. Hence the Father is the First Person, the Son is the Second Person, and the Holy Spirit the Third Person of the Blessed Trinity.) (This does not imply time or imperfection in the Blessed Trinity.)

*Question 83 (No. 1, 44). Jesus Christ has two natures: the nature of God and the nature of man.*

(a) Matthew 3, 17

Jesus Christ as the Son of God has the nature of God. (Cf. John 10, 30)

(b) Luke 2, 7

Jesus Christ as the son of Mary has a human nature. (Cf. Questions 80 and 81)

*Question 84. The Son of God was not always man, but became man at the time of the Incarnation.*

(a) John 1, 1

The Word existed with God from the beginning; And the Word became flesh (John 1, 14); hence the Word existed before He became flesh.

(b) Luke 1, 26-38

Jesus Christ was to be conceived in the womb, was to become man. (Note the future.) Although He existed as God from all eternity it was only in time that he became Man.

*Question 85. By the Incarnation is meant that the Son of God, retaining His divine nature, took to Himself a human nature, that is, a body and soul like ours.*

(a) John 1, 14

And the Word was made flesh. (Cf. Questions 79 to 83.)

*Question 86. The Son of God was conceived and made man by the power of the Holy Ghost in the womb of the Blessed Virgin Mary.*

(a) Matthew 1, 18-21

It is stated explicitly that Mary was with child by the Holy Spirit.

(b) Luke 1, 34-35

The Holy Spirit shall come upon the Virgin Mary; that is, His power will cause her to conceive.

*Question 87. The Son of God was conceived and made man on Annunciation Day, the day on which the Angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God.*

(a) Luke 1, 26-38

The story of the Annunciation as told by St. Luke ends with the assent of the Virgin Mary to God's wish. At that moment the Word was made flesh.

*Question 88. Jesus Christ has no human father, but Saint Joseph was the spouse of the Blessed Virgin Mary and the guardian, or foster father, of Christ.*

(a) Matthew 1, 18-25

The conception of Christ was through the Holy Spirit. St. Joseph was the husband of Mary; he accepted her child as his own, becoming thereby the legal and foster father of Mary's son. (After the angel's revelation He took Mary into his home; at the birth of the child he named it Jesus; these acts show Joseph's position as husband of Mary and guardian of the child.)

*Question 89 (No. 1, 45). Christ was born of the Blessed Virgin Mary on Christmas Day, in Bethlehem, more than nineteen hundred years ago.*

(a) Luke 2, 1-20

The description of the birth of Christ at Bethlehem is given. The time is not indicated so exactly; however, it is generally agreed from the data furnished by Luke that Christ was born about 5-6 B.C., a miscalculation centuries later causing the somewhat anomalous date.

(b) Matthew 2, 1-6

The fact of Christ's birth at Bethlehem is indicated; and the prophecy pertaining to the place of his birth is quoted.

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### THE ROSARY A MEDITATIVE PRAYER

Teach the meditative side of the Rosary through pictures and dramatization of the scenes of the mysteries. If young children are to be trained to meditate on the various mysteries, joyful, sorrowful, and glorious, they must be led to follow the scenes in their minds, and that is best done by acting them.

The child who has taken a part in the dramatization of, say, the Visitation, and who, in fancy, has walked over the hill-country, listening to Our Lady chanting the Magnificat, has plenty to keep his mind active throughout a decade of the Rosary. The sorrowful mysteries might be done in tableau fashion, using large pictures as models.

(By Rev. John T. McMahon, *Teaching to Think in Religion*, Milwaukee, Wisconsin: The Bruce Publishing Co., 1939, Ch. III, p. 94.)

## THE TEACHER OF RELIGION

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Two decades ago a cry was raised: "What's wrong with our teaching of Religion." Faint and far off at first, it grew vigorous and omnipresent. It would not be downed and it would not be drowned; it demanded an answer and a plethora of answers were given. "The catechism is outmoded." "Religion is not placed first in the curriculum," "Pastors leave too much to the Sisters," "Sisters expect too much of pastors," "The laws of pedagogy are ignored in the teaching of Religion." But most frequently heard was the suggestion embodied in an author's preface to his book, written just eleven years ago, to correct the condition complained of: "There are available many modern books of methods for all the subjects in the curriculum, Religion alone excepted."<sup>1</sup> One year later—that is, in 1930—the eminent Dr. George Johnson said: "While we are exemplifying the best methodology in reading, arithmetic, history, geography and the other secular subjects, we are still, for the most part, teaching Religion rather unintelligently."<sup>2</sup> The time element in these remarks is stressed because it seems all but incredible that within the brief span of ten years, the situation should have changed so.

Changed it has, and to the eternal credit of religious teachers it can safely be asserted that never again will there be a complaint concerning the dearth of methods for teaching Religion. "Methods" was accepted and adopted as the cure for all catechetical ills. With so ready and receptive a market, books of methods, vying with one another in intrinsic

<sup>1</sup> Rev. John K. Sharp, *Aims and Methods in Teaching Religion*, N. Y.: Benziger Bros., 1929, p. xi.

<sup>2</sup> Dr. George Johnson, "The Preparation of the Teacher of Religion," *N.C.E. A. Bulletin*, Vol. XXVII, November, 1930, p. 422.

excellence, appeared. Conditions have indeed improved. A good God could not but reward with some measure of success, so much earnestness. But to all who prefer statistical facts to wishful thinking, it is painfully evident that our teaching of Religion is still far from accomplishing all that it should. To no great extent has leakage from the Church been stopped. Not in any appreciable amount has Catholic leadership been established. Until we stop leakage, and start leadership, we cannot rest satisfied with the religious education of our children. How serious, how urgent the need of immediate action may be deduced from the pronouncement of Archbishop McNicholas at the recent convention of the Confraternity of Christian Doctrine:

The revolutions in other countries make it clear to our Bishops that only an instructed laity can be relied upon to face the crucial tests to which they may be subjected in our day.<sup>3</sup>

The cream of the laity, so far as loyalty to religious principles and fidelity to religious practices is concerned, should come from our Catholic schools. Methods for the teaching of Religion were and are needed. *Respic finem*. Having, without wholly satisfactory results, accepted "Methods" as the answer to "What's wrong with our teaching of Religion," may it not be that the question we now face is: "What's wrong with our *teachers* of Religion?"

#### WHAT'S WRONG WITH OUR TEACHERS OF RELIGION?

"What's wrong with our teachers of Religion?" The query is calculated to produce a shocked hush. What's wrong with our teachers of Religion—women who have consecrated their lives to God's service, devout, self-sacrificing, intelligent, cultured; women who move in an atmosphere of piety and impart it to their classrooms; women whose very appearance preaches the supernatural to their pupils—could anything be wrong with us? Yes, something could be wrong, something must be wrong, or our pupils, after twelve years of religious instruction, would not go out by thousands, year after year, and leave no more Catholic mark on their neigh-

<sup>3</sup>Archbishop John T. McNicholas, "A Statement by Archbishop McNicholas," *America*, Nov. 15, 1941, p. 146.

borhood, their city or their country, than if those twelve years had been spent in a public school. Nor would worried and heart-sick pastors apply in such numbers for dispensations for mixed marriages; nor would so many parents find not Good Friday, but the Saturday before Trinity Sunday, the saddest day of the year. To the question, asked in a national survey bearing on this subject:

If the three elements that make up right conduct: Knowledge, habits, and ideals, are thoroughly possessed by every religious teacher, to what can be attributed the leakage in the Church in America—and especially leakage among graduates of Catholic schools?<sup>4</sup>

there would seem to be but one answer.

Yet, how easy and beautiful the start we religious teachers get. Fresh from the novitiate, we gaze with mingled awe and eagerness at the children we are to instruct in our holy Faith. It is so simple. We teach in a sacredly Catholic school as attested by the name over the door, the cross atop the roof, the grotto of Mary Immaculate on the playground. Our curriculum is diocesan prescribed, our method of teaching Religion hand-picked. "Behold all things are ready . . ." Yes, ready, all but—. To what purpose kindling and fuel and stove, if there be no match? To what purpose building and equipment and method, if the teacher be lacking professional and personal preparation? If the teacher is not enthusiastically supernatural, if she is not keenly conscious of her responsibility and privilege, if she is not more concerned for her pupil's eternal life than she is for his monthly marks, the fuel of doctrine and dogma will never leap to the white flame of consistent Catholic action.

#### WELL BEGUN IS HALF UNDONE

Our religious teachers, like the Galatians, begin well, but like them, also, they make the mistake of substituting the material for the spiritual—or at least of thinking that the spiritual can be taught largely by means of the material. They make the mistake of putting their faith in tools and

<sup>4</sup> Sister Bertrande Meyers, *The Education of Sisters*, N. Y.: Sheed and Ward, 1941, p. 149.

technique, of thinking that professional efficiency can be substituted for personal enthusiasm. In a word, in their way of imparting religious instruction, they do not altogether escape the reproach leveled by our Blessed Lord at those who mistake the relative values of the life and the meat, the body and the raiment.

It is devastatingly easy to deduce the common (using "common" both in its sense of "frequently occurring" and "characteristic of a group") failure of religious teachers to make their Religion classes preludes to genuine apostleship and outstanding Catholic action. The average applicant to a Community is the product of the Catholic grade and high school. The consensus is that she is insufficiently instructed in Religion, and that the novitiate must supply for this deficiency. Unless it does so, we have the truly vicious circle in which "the imperfectly taught child and pupil of today, becomes the member of the Community and imperfect teacher of catechism tomorrow."<sup>15</sup> The Church took anxious cognizance of this situation when, by a decree of the Sacred Congregation of Religious, November 29, 1929, it ruled:

- (1) During the postulate and novitiate, the Brothers and Sisters should be so thoroughly instructed in Religion that they not only know it by heart, but can also correctly explain it, and they shall not be admitted to Vows, without a sufficient knowledge and previous examination.
- (2) After the novitiate, all religious who are to teach Religion in the primary schools, public or private, are to be instructed in catechetics, and in the art of teaching the same to children, so that they may be able to pass an examination before the local Ordinary, or a committee delegated by the Ordinary.

The Sacred Congregation further points out the twofold ills resulting from a slighting of instruction in Christian Doctrine:

The duty of learning this doctrine is incumbent especially upon those who are consecrated to God in religious Congregations, for without the knowledge of Christian Doctrine, they can *neither nourish the spiritual life as they should in their own souls, nor labor for the salvation of others according to their vocation.*

This declaration brought about more serious attention to course-construction in Religion in many novitiates, but we

<sup>15</sup> Meyers: *op. cit.*, p. 65.

are still far from the day when every Sister, before being clothed with the holy habit—be that habit black, or blue, or brown, or white—is solidly grounded in the Church's doctrine and dogma, and skilled in the imparting of it to others.

#### RELIGION THE "EASY" SUBJECT

Most young Sisters (the college graduate upon admission is the exception) have been made to realize, even in the novitiate, the tremendous importance of reaching, as soon as possible, the goal of "120 credits." She enters her classroom, therefore, shouldering a threefold responsibility: her classroom work, her spiritual perfection, and her in-service training. Correspondence courses, Saturday classes and summer sessions immediately become part of her life pattern. Small wonder that she grasps with relief at the detailed method given in a specific course for conducting her class in Religion. "That's one lesson I shall not have to prepare," she thinks, and with the thought acted on, Religion becomes the "easy" subject on her agenda. Forthwith she forfeits her claim to Father Sharp's definition of a teacher of Religion: "She is not primarily a teacher, but Christ's agent, interpreting right attitudes towards life."<sup>6</sup> The result of this forfeiture is an immeasurable loss, both for herself and for her pupils.

The responsibility for that loss must, in good measure, be assumed by the Community if it has failed to prepare her properly. If, in the interests of the academic, religious education has been slighted, the young Sister lacks adequate preparation for the highest duty of a Catholic teacher—a lack which makes her timid and reticent in the presentation of subject matter, hesitant in her questions, uncertain and indecisive in her answers.

#### WHAT CAN I DO?

There is, however, a strong personal responsibility, for the religious teacher has it in her own power to perfect her teaching of Religion. In a practical way, she can, if the

<sup>6</sup> Rev. John K. Sharp, *op. cit.*, p. 83.

choice be left to her, prefer taking during the summer college session, a course in Religion (even if it "doesn't count") in preference to some secular subject (that "does count"). A recent survey brought out a curious, and indeed an anomalous condition in reference to this very problem:

- (a) The religious Superiors of more than forty thousand Nuns testify to their belief in the absolute necessity of sound courses in Religion; and
- (b) The Deans of Sisters Studies complain that colleges do not offer suitable ("practical") courses; yet
- (c) Catholic college professors declare the Sisters are unwilling to enroll in Religion courses because "Mother Provincial says it won't count for college credit."<sup>7</sup>

A pious insistence on the part of the Sisters of this very real need for Religion courses, would undoubtedly go far towards remedying this situation. In any event, we have now the problem of teaching Religion to public high school students for credit which is probably the forerunner of state requirements being formulated for all teachers of Religion in accredited schools.<sup>8</sup>

Further, the individual Sister can, where there is question of subscribing to professional journals, the number of which must be limited for financial resources (rare is the Catholic school to which this does not apply) speak a fair word for a **JOURNAL OF RELIGIOUS INSTRUCTION** being included even to the exclusion of a journal dealing with some secular branch in which she is particularly interested. To act thus, even at the cost of denying one's self the advantages which the secular journal would furnish, is a practical way of seeking first the Kingdom of God and His justice. Again, let the Sister who is earnest in desiring to develop her powers in the interests of Religion, consult with the members of her Community who conduct the most successful classes in that subject. A *humble* earnestness is well-nigh irresistible.

<sup>7</sup> Meyers: *op. cit.*, p. 132.

<sup>8</sup> Some State departments, Iowa, for one example, will accept credit in Religion towards graduation provided the teacher has adequate college preparation as evidenced by sufficient credit on her transcript.

## WHAT MORE CAN I DO?

These means, however, are not the most important. While it is true that a teacher who possesses a thorough knowledge of Christian Doctrine is far on the road to the effective imparting of it, a still higher truth is, that one with a deficient knowledge of doctrine, has less of a handicap than one with little experimental knowledge of the organized laws of the spiritual life. One reckons here with "The deeper something that rating cards list as 'personality' but which, in the religious teacher, we call 'sanctity'."<sup>9</sup> It is a teacher's constant effort towards sanctity that insures the more important of the two elements, instruction and example, necessary for the inculcation of that fine essence of catechetical instruction—a religious spirit. Now, sanctity cannot, *per se*, be acquired through a study of the Principles of Pedagogy or courses in Catholic Philosophy; these may be made means to that end, but there is ever the danger to guard against of preferring the exercise of the means to the attainment of the end. One is not necessarily a foe to pedagogy who speaks a fair word for grace. Pedagogy, and its high hand-maiden, psychology, go but haltingly to the goal to which grace attains swiftly and unerringly.

In many chapters and in large words educational psychology will tell the teacher how to handle the child underprivileged mentally, socially, or financially, in order to prevent inhibitions, complexes and parataxes. Our Blessed Lord covers all that ground comprehensively, and dictates a right line of conduct in one sentence: "Whatsoever you do to the least of Mine, that you do unto Me." Pedagogy will point out that nervousness, irritability, and impatience in the teacher, are often the root of insubordination and disorder in the pupils; with no need of graph nor chart nor sustaining research, Christ teaches: "Blessed are the meek, for they shall possess the land." Psychology warns the teacher inclined to rigidity and severity, against the various fear reactions—phobias, obsessions and maladjustments; from the Tabernacle, to the teacher kneeling before it comes a Voice, "God

<sup>9</sup> Dr. George Johnson, "The Teacher in the Grades." *Catholic Educational Review*, Sept. 1942, p. 389.

is love." Professorial chairs will tell windingly of the libido struggling darkly for release in every individual; all this is neither new nor terrifying to the teacher who has meditated well on Saint Paul's frank admission of the fight waged by the law of his members against the law of his mind; and she knows well that the solution, for the smallest child as well as for herself, is not free self-expression but wise discipline.

Yes, to teach the doctrine of Christ requires the spirit of Christ; to acquire the spirit of Christ, one must have contact with Christ. The contact the religious teacher has daily, chiefly, by assistance at the Holy Sacrifice of the Mass and the reception of Holy Communion; next in importance and frequency, through her meditation made daily in the presence of the Blessed Sacrament. It is there she will learn to "put on Christ"; to exemplify in herself those virtues that made our Blessed Lord so attractive to children. From her there should go out to her pupils something of the meekness, the firmness, to be sure, but above all, the abiding patience of Our Lord. What a tragic contradiction should she teach His virtues by word and deny them by example.

The clear-eyed children would have scant respect for the teacher of spelling who misspelled words when placing a written exercise on the board; for the teacher who failed in a demonstration because she did not know fractions. Children bring to bear on the teacher of Religion, the same eyes and the same judgment. The best and most skillfully taught lesson on obedience is rendered negative by the example of a self-willed teacher who violates faculty rules laid down by the principal. A powerful exhortation on the cardinal virtue of justice loses its force on a class that sees a teacher grant unusual privileges to the daughter of the richest woman in town, or to the son of the most powerful politician. To what purpose will a teacher declaim against envy and jealousy as "deadly sins," if her pupils know (and be very sure they will know) that they dare not, in her presence, speak a word of praise of another teacher; or that the "first seats" in the assembly hall must be reserved for her class and for no other? The highest and holiest exhortation to kindness and charity—to that love, one for the other, which Our Lord gave as the

sign of His discipleship—will meet with but unconvinced shrugs from children who witness daily the silence of two teachers upon meeting, or hear, at best, their constrained and clipped "Good morning, Sister." Their words of eternal life will be lifeless, will fall on the ground like spent arrows when not sped from a bow flexed by obedience and held taut by the string of mortification. A well-made meditation, not left in the chapel, but carried into the classroom by means of a practical resolution, will preclude these most serious obstacles to a teacher's success in her Religion classes.

#### ABOVE ALL: "EXTREME" UNCTION

Efficiency is ever scantily blessed apart from the grace of God. Once a Sister has a strong *personal* conviction (Never did the difference between real assent and notional assent, as defined by Newman, more forcibly apply) that the ultimate purpose of the Catholic school is to prepare citizens for heaven, she will draw from prayer and from the sacraments, those qualities which will make of her one who teaches, by word and by example, a heavenly doctrine. She will understand that the preparation of material is incidental—the preparation of herself, fundamental.

A Spiritual Director of many years experience in the guidance of consecrated souls, speaking to an assembly of several thousand nuns, said:

Our Holy Father the Pope points out that the shame of the times is, that so many Catholics know so little about their Faith. We can be sure that this was said according to certain knowledge of world conditions. . . . The deduction you should draw is, that since the need for efficient teachers is so great, you should put forth greater efforts to measure up to all requirements. Our Holy Father encourages and exhorts all religious to enter into the fields of knowledge, to so fit themselves to carry on the education of Catholics, that the place of God in the mind of Catholic Youth will not be given over to the false gods of Materialism. But this is a supernatural work, and it is a certain principle that no supernatural work can be done without supernatural means. For you, these means may be summarized as: Unworldliness, A Life of Rule, and a Spirit of Faith.<sup>10</sup>

<sup>10</sup> Rev. John J. Cronin, C.M., "The Essentials of the Spiritual Life," *Eighth National Eucharistic Congress*, Hope Haven Press, 1941, p. 571.

The teacher whose keynotes are faith and conviction—faith in God and in His personal love for every soul; conviction that she needs Christ at every moment—that without Him she can do nothing, but that with Him all is possible—will never fail to evoke the same notes from the souls of her pupils. Youth must have its ideals personalized. When our Catholic youth see the personality of our Blessed Lord reflected in a teacher, a deep and strong emotional response stamps their own hearts with love and loyalty in a way no mere theoretical teaching could effect. Youth loves the sublime. The Church is the very custodian of sublimity, teaching a doctrine that exalts, practices that ennable, prayer that purifies. Youth is won by power. The teacher, permeated by the spirit of Religion, has power to keep herself on the supernatural plane and to draw others thereto, for the "gravitation of the stars" works as unfailingly in the spiritual world, as does the gravitation of the earth in the physical world. The teacher who maintains, with religious fidelity, her personal relationship with God, will impart the truths of faith in a far more effectual and lasting way than will a teacher who, neglecting that relationship, maintains a *cum laude* standing as a student; for the Kingdom of Christ is spread not merely on the basis of explanation and classroom demonstration, but by the contagion of spirituality. As Father Sharp so succinctly puts it: "Religion is caught, not taught."<sup>11</sup>

The Unction, the *extreme* unction, which a religious can derive from all the sources of grace open to her, will be an antidote against every obstacle complained of: to the secular emphasis given to the Catholic school curriculum, to the pressure of in-service training, to the unfavorable home environment of the pupils, to the lure of the movies and all other dangerous forms of amusement. In fine, naturalism rampant as it is today in all its forms, will be defeated only by the supernatural teacher.

<sup>11</sup> Rev. John K. Sharp: *op. cit.*

## RELIGION AND THE PRESCHOOL INSTITUTION CHILD IN THE ADAPTIVE WAY

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EDITOR'S NOTE: Without doubt, our readers will be interested in knowing that Sister Rosalia is the author of that very practical volume, *Child Psychology and Religion*, published by P. J. Kennedy of New York.

### INFLUENCE OF ENVIRONMENT

The period from the birth of the child to the third year is called infancy; the period beyond that is termed childhood. Ordinarily the child of five enters kindergarten; the child at six is ready for first grade. Twelve years later he graduates from high school, and within a few years has assumed all the responsibilities of adult life, or should have assumed them. As he comes to physical and mental maturity, we hope and pray he will also approach spiritual maturity. As he assumes the responsibilities and fulfills the duties of an adult, so, we hope, he will continue to live, in proper development and applications, the truths of Religion. This hope is not always realized. Just as we find individuals who for one reason or another—and usually for a complexity of reasons—fail to take their fair share of the responsibilities of life in the material order, so too do we find individuals who fail to attain spiritual maturity. Why? In the case of an individual who received a Catholic education, there has been a marked tendency to place the blame on the school, and a still more marked tendency to place the blame on the way in which Religion is taught in the school. In the case of an individual who received his education in the public schools, the usual comment is "another victim of inadequate religious instruction." Psychologists today study failure in adult life in the light of what they can learn of the individual's childhood. We do well to study failures to live Religion in that same light: What can

we learn of the ways in which Religion was learned, or not learned, in childhood? And when we speak of learning Religion in childhood, we do not mean merely knowledge of what the Catechism says, but learning to understand and appreciate, to love and live, the truths taught by Christ. Aside from the grace of God, it seems to us that learning Religion in all the ways that lead to appreciation of its beauty and desirability, and to shaping one's life by it, is chiefly a matter of the home, and goes back to the impressions received, the lessons taught, the attitudes developed, during the preschool years.

Not that unfavorable influences at work in shaping the child during these formative years cannot afterwards be overcome. To a certain extent, they can. But the unfortunate truth is that when such influences are at work during the preschool years, they usually continue during the years that follow. In other words, the religious atmosphere of the home does not always change appreciably.

#### GUIDING PRINCIPLES

Suppose we glance briefly at the principles that should guide the religious instruction and training of the preschool child. It will help us to realize two things: what the child in our care should receive in his home, and the task and privilege that is ours to supplement what he receives there, or to substitute for what the parents fail to give.

First of all, the child should learn of God and of His love in all the ways in which learning is possible, at every age level. This does not exclude the infant, though in his case, of course, we are not speaking of anything like understanding.

Second, knowledge and love of God should be part of the child's life from the very dawn of reason on. He should not be able to look back to any definite time in his life and say, "I learned of God then." He cannot look back and point out the exact moment of time during which he learned to know his mother; though he may be able to point to a first conscious memory of her, yet he knows that always she was present, always her love cared for him. We have asked different persons, "Can you recall the first moment in which you

became conscious of your mother?" They look reflective, try to recall, and end by shaking their heads: "No; she was always there." Though they will often add, "But at such and such a time I had a sudden fuller realization of her love for me." That is as it should be. And that is the way in which the child should learn of God and of His love. Always, as far back as memory goes, he should find knowledge of God in his life; but, too, he should be able to point to definite times at which realization of God, of His love, of what that love has done for him, has come, perhaps suddenly, perhaps as a slow development. We prescind from grace when we say that for the children in our care, this realization or development depends in large measure on us.

Third, the most effective teaching of Religion is what we might call "incidental." An opportunity offers, and the alert teacher is ready with a comment, question, answer, or suggestion. Somewhat similar to this is a fourth important principle, that effective teaching of Religion must be correlated with the child's everyday life and experiences. In other words, the genuine teaching of Religion is an affair of twenty-four hours daily, minus only the time during which the child is sound asleep. The younger the child, the truer this is. He remembers for so short a time, he is naturally so heedless, so thoughtless, so intent on his play, so busy with the many little interests of the child of his age.

Association is the principle to observe here. Emotions, thoughts, ideas, events, that happen together tend to become associated. Associate Religion with the child's daily life. He admires a pretty flower. "Isn't God good to make such lovely things for us?" He plays and enjoys himself, and when he comes to us, all glowing, as we help him with refractory rubbers or coat we say gently, "Did you have a good time? God is so pleased to see you happy and good." With the children who are observing life in the aquarium, we say, "Didn't God think of lots of nice kinds of fishes to make?" Or, as they daily watch the bulbs they have planted, "God is so wonderful to give the little bulb life, to make it have nice green shoots, and a pretty white flower."

A short time ago we spoke with a group of small boys and

girls about a rainbow. They were all admiration of its beauty, and contributed a number of spontaneous remarks about what it looked like, the miniature rainbows they could make with water and sunshine, or with a prism. That offered opportunity to comment on how kind and thoughtful God is to give us such lovely colors. Like a litany they chanted the colors they could remember, and shuddered at the thought of a colorless world. Appreciation is developed by such apparently incidental teaching, and by this association of their everyday interests and knowledge with Religion. Not in a nagging way, for it can be done in a way that causes the child to dislike Religion, rather than appreciate it.

A fifth principle is that instruction in Religion should look to the child's past, be psychologically presented in the present (this means more than methods; it includes opportuneness), and be so planned that it serves as a foundation for the future.

Our sixth principle, and one vitally important for the institution child, is that religious instruction should approximate, as closely as possible, the instruction of the child in the ideal home. This is really only another way of saying that Religion should be taught to the child in the institution in the ways in which it is taught in the home.

What are the ways in which Religion is taught in the home? Demonstration, laboratory, and instruction or explanation.

The mother and father live Religion every day, and the child sees this. They demonstrate what should be done, in ways that effectively direct the child's actions, shape his attitudes, develop a right sense of values. He is both taught and motivated.

But it is not sufficient for the child to see what should be done; he should do it. Nature helps us here, which is only another way of saying that God, in His loving Providence, directs all things to the end for which He created them. The child imitates what he sees. Especially with the infant and the preschool child, imitation is one of the most important ways of learning. Other elements of psychology come in, of course, imitation is very strong. A tiny child fussed and scolded at her doll. Those who listened knew she was repro-

ducing her mother's outbursts. It is as natural as breathing. Behavior patterns are very faithfully reproduced. We should always remember that what the child observes and reproduces in action, is very thoroughly learned.

Instruction is the third method used. Combined with demonstration and laboratory methods of teaching Religion, it is highly effective.

These six principles may be reduced to one: All teaching of Religion should be adapted to the nature and to the needs of the child.

#### LEARNING AND THE PRESCHOOL CHILD

The experiences of the preschool child are limited and, to a certain extent, fragmentary. By this we mean that he grasps certain aspects of his experiences, but does not understand them all because he lacks the rounded experiences necessary for full and correct interpretation. His ideas are limited both in range and in fullness, partly because of his lack of experience and partly because his powers of thought are not developed, but only developing. There is not a single idea in his little head that did not originate in sense experiences, and he has not had very much time in which to collect, compare, discriminate, and interpret these. The almost perpetual "What is that?" "Why?" "How?" and so on, of the three to six-year-old child is an attempt to enlarge experiences and to understand them better.

Small William gave us a very clear illustration of that. He was very much interested in a baby sister, his first experience in the field of new arrivals. He watched his mother as she carried the wee bundle upstairs, and questioned, "Was I ever as little as that?" Yes, he was assured, he had been; everybody had been, even his daddy. He became round-eyed in astonishment at the idea of a big daddy who had been so tiny. "Did mother carry him, like she carries Betsy?" he wanted to know. Ridiculous, from the adult point of view; logical from the viewpoint of his limited experiences—he was barely three. No, Aunt Mary told him, daddy had another mother. Serious blue eyes studied her, and he asked, "Aunt Mary, where is that other mother now?" She was in heaven,

with God, and William learned with real joy of a grandmother who had been his daddy's mother. He also learned of heaven as a beautiful home to which God takes everybody who loves him.

#### APPERCEPTION

Build on what the child knows. That is another way of saying "Use the principle of apperception in all teaching." It is necessary for many reasons. First of all, new knowledge must be related to, tied to, built up on, incorporated with—any or all—old knowledge. The idea of incorporation is really best, we think, to convey the correct idea of what apperception means. True knowledge is a living growth; new knowledge is incorporated with what is already in the mind in such a way that the two together form one, and thus offer a broader basis for the assimilation of further knowledge.

Use of the principle of apperception is also necessary, too, for habitual knowledge. This is especially true in the field of Religion, for we are teaching for life. Not that we expect the three to six-year-old child to learn and to retain knowledge of Religion without continual teaching for many years after, but there is a certain fundamental knowledge that he should have at this age which offers a basis for further growth.

It is necessary also for interest. No one is interested in something of which he knows nothing, and apperception gives the aspect of familiarity needed to arouse and hold the attention and interest of the children. It gives something else, too: opportunity for self-activity on the part of the child.

#### SELF-ACTIVITY

This is so important that we give it a special paragraph. The child learns through doing, taking part, participating. He will not learn through passive listening. All teaching of Religion must be so planned that the child has as big a share as possible in the lesson. He should be constantly encouraged to contribute to any discussion going on, and above all, should be led to make spontaneous comments and to ask questions.

We give a warning here. The spontaneous questions of the child should receive an answer adapted to the child mind,

and to the occasion. We can make three mistakes: ignore the child's questions, give a misleading answer, or devote too much time and attention to them, take them too seriously. The adult dealing with the child must judge, solely on the basis of the child's interests and of what it is possible to give him. There are times when children become rather captious, and through a wish to absorb attention, ask questions that are really pointless. These should not be answered by any effort to give information, but should be answered by a definite attempt at training.

#### CORRECT TEACHING

One of the most difficult fields in which to teach Religion, and to teach it with full theological accuracy, is the field of the preschool child. His questions are often too deep for us to answer, or if we could answer fully, our answers would be too deep for him to understand. Yet there are ways in which we can convey to that little budding mind the food it needs for present strength and future growth.

Children often ask why the stars shine, or why the sun makes them warm, and other such questions. The real answer is simply that God, in His loving Providence, made it that way. If we are good teachers, knowing the psychology of the child at this age, we will make that personal for him, "God wanted you to see the pretty stars at night." "God knew you would need the sunshine to see, to help you grow strong, to keep you warm. So He made them as they are." If we wish to go further and help the development of wonder, of appreciation, of loving gratitude, we will make some appropriate remark on the goodness of God, His love for the child, how wonderful and great He must be to think of such nice things, and to make them for us.

With children who are older it is advisable to go—simply, of course—into the findings of science on these subjects, and give it proper correlation with Religion. But for these tiny little ones, the simple answer "God made them so" is all that is needed. Analyzed, it contains everything that the most advanced scientist knows on the subject. It is so and not otherwise, because God made it so.

Questions are important for many reasons. They show mental activity, are a form of self-expression, give us a key to what is in the child's mind, and often help us to see where our teaching has been at fault, from the viewpoint of adaptation at least. It is the impressions the child gets from us that are important. No matter how correct our statements may be, they are faulty if they give the child an incorrect idea. Questions are important, too, because of the opportunity they offer for teaching when interest is keen. That is really the psychological moment for presenting a truth.

We cannot be too careful of the expressions we use when teaching Religion. In case of doubt, each sentence should be discussed and carefully analyzed for doctrinal content and accuracy, and then for adaptation to the vocabulary of the group we teach. What we mean is one thing; what the child thinks we mean may be quite another. Carefully, prayerfully, with an open mind—that attribute of the humble and the truth loving, with confidence, and with constant progress in learning how to teach, we approach our God-given duty and privilege of bringing the sublime truths of Divine Revelation down to the level of the tiny child.

#### PERSONALITY

We teach what we are, rather than what we say. This is one of the principles of the Adaptive Way. The personality of the adult who trains children is tremendously important. This is especially true of the adult who teaches Religion. More important still is the way in which what she teaches by word is re-presented and emphasized by what she is.

Personality is variously defined. For the purpose which we have in mind, it is the sum total of the physical, mental, and spiritual characteristics of an individual. That the personality of the adult influences, affects, and to a certain extent shapes, the child, is evident from the child's nature. God has made him so that he is influenced by adults—they seem so secure, so safe, so sure of themselves in a world that he often finds rather bewildering. He accepts their statements, he is led to accept their standards.

Imitation is one of the chief ways by which he learns, and

he imitates the adults who deal with him. Even the most cursory watching of children at their play shows this; the imitation is often crude, but it is unmistakable. That is why it is so vitally important that the adults who train our children should live what they teach them.

We adults make allowances. We recognize the good will that is in everyone, and the human element that sometimes makes it difficult to live up to what we see is desirable. Not so the child. His is a world of black and white, good and bad, right and wrong. There is no shading, and there is no proportion. The comment of four-year-old Earl shows this. He had learned through the story of Lazarus and Dives that God gives us gifts and wants us to share them with others. Later on, when Vincent refused to share an apple with him, his comment was, "I wouldn't like to say where Vincent will go when he dies, would you?" In Earl's eyes sharing an apple with a playmate was just as important as sharing wealth with the poor. The child's judgment on our failure to live what we teach is as strict, though not always so outspoken.

#### THE TEACHER OF RELIGION

We say "the teacher of Religion," but with our little children this should always be the same adult who is with the child, teaching, directing, training, during the day. It would be a serious mistake to separate the two.

Why? First, because the teaching of Religion in the institution should approximate, as closely as possible, the teaching of religion in the home. In the home it is the mother who teaches Religion, correlating it closely with the child's daily life. She uses the opportunities for incidental teaching that present themselves from time to time. In the institution it should be the adult who is most with the children. Only in this way can the formal teaching of Religion be carried out in the more important incidental teaching—more important in the sense that it is given at the psychological moment and therefore is more likely to make a deep impression. The former is the foundation, the latter the building.

And second, because only in this way can the character

training that is the final goal of teaching Religion—that the child may live it—be correlated with religious truth.

#### QUALITIES OF THE TEACHER OF RELIGION

The individual dealing with children should be patient. But she should be so much more than patient. She should love children with something of the love of a mother, a wise love that sees their good points to encourage and develop, and sees their faults to check or to re-direct. So many of the faults of our children are the result of energies wrongly directed, as we find when proper outlets are provided.

Watch any mother with her child. She sees a thousand little graces and charms that are lost on others; hears inflections in voice that tell her so much, so very much, about the child. The adult dealing with children, if she truly loves them, has the eyes of a mother for all these charms, and for all in the child that reveals tendencies and character. One who is not interested in these things really does not belong with children. The training of the child calls for all that proper understanding can contribute, combined with all that the heart can give. Understanding without love makes grave mistakes, and so too does love without understanding.

Sincerity is another outstanding characteristic or quality of the teacher of Religion. The adult who has the deepest conviction and love for religious truth will teach it most convincingly, and will win from the children a response proportioned to her own spiritual life. We do not mean that grace works only through human means. God works on the soul directly, but He also works indirectly. Often, God wills to work on the human soul through those whom He has placed in some intimate relationship to that soul. And we know, too, that children are conditioned, shaped, formed, in their attitudes and convictions, their values and ideals, largely by the adults in their environment.

All this is only another way of saying what we began with, that we teach more by what we are than by what we say. For consciously or otherwise, we present to the children who are under our care our own attitudes, thoughts, reactions, emotions, ideals. We cannot do otherwise.

## High School Religion

### EDUCATION VERSUS THE AMERICAN BOY

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The school is thriving, classes are jammed, teachers are overloaded, activities abound, Catholic Action exists, school spirit is excellent; surely, there is much ado about something!

What does the boy, common, average, everyday, Catholic Joe Hischool show for it? There is the test: evidence that something is happening in and to him; the manifest proof that he is profiting from that great institution, the school.

Does Joe think? Is it unusual? Is his thinking growing in power with age, that is, with the passage of school time? Is his understanding deepening and broadening progressively because of the school? If so, then the school thrives, and Joe, typical American boy, is being educated. If not, then Joe, typical American boy, is beating the air, and the school is devoutly engaged in much ado about nothing; rather, much ado about something; but something foreign to the essential purpose of the school which may very well be next to nothing.

Strange fact, mayhap universally present in good old Catholic U. S. A.: Busy schools doing many things, but not the one thing necessary; thriving schools doing very much, but something other than genuine education; crowded schools going through many motions, but wholly dedicated to sec-

ondary ends, very many of which are even accidental and inferior. And stranger fact, the thing goes on and on, far into the everlasting passage of good old school time, in the very face of detached philosophical disquisition or of fervid educational conference exhortation.

What about it? Can anything be done?

A workable, progressively workable solution is clear: Organize the whole school so as to train the boys *to think*—that, at least. And by *think* is meant integral thought in the Christian sense.

How does one go about such a program?

It is rather a simple procedure to look at, though naturally one not so easy to work out to any degree of perfection. But who of sane and Christian mentality ever assumed that the here-and-now institution of the school is something easy to work out?

It seems that the first step in organizing such a program would be the determination of the ends of the school; including, of course, their evaluation and ranking. Now, no ideal arrangement of ends is practically possible, but very possible is a practical ordering of such ends to better the ever present, deplorably futile school situation. For practical purposes let us call Pius XI and Father Plus, S.J., to our aid. The esteemed pope said something about the end of education consisting in a cooperation with the Holy Ghost in the formation of the perfect Christian. Father Plus states succinctly:

This is properly education: Not only to equip the mind with the impedimenta of ideas (instruction), but to form the whole being with an integral idea of life, of its end, its responsibilities, and the vitality necessary for the realization of God's plan. (*Le Problem de l' Education*)

His Holiness thus definitely characterizes the supernatural quality, and Father Plus thus specifically outlines the primary elements of the purpose of Christian Education.

What has this to do with the school? Brother Edmund wrote:

In this view the aim of the Christian school will be the formation

of minds primarily with regard to their supreme object which is God, and secondarily with regard to their connatural object which is being; coordinately its aim will be the formation of consciences or wills primarily with regard to their supreme good which is God and secondarily with regard to their connatural, which is good simply. In so far as the school is Christian, its aim will be to develop the Christian personality in the theological and moral or cardinal virtues; in so far as it is a school its aim will be to develop the Christian personality in the intellectual virtues. ("The Aim and Obligation of the School." *Moraga Quarterly*, Summer, 1941) 1941)

He thus clearly formulates the primary and secondary end of the Christian school; that is, he applies the end of life and of education to the particular institution, the school; not perfectly, perhaps, but in a manner that facilitates our practical problem.

With the help of those just quoted, we may formulate a clear, workable layout of the ends of the school. This brings us to our second step of organization, namely, indoctrination of the whole faculty with these ends.

Doubts may be entertained regarding the necessity of such a second step. For instance, Dr. Adler has stated so clearly that Catholic education is superior to state education insofar as we Catholics know where we are going. True, but, as he further implies, even we religious educators do not always know where we are going educationally, though we know what life is all about. We are vague, we are uncertain, when it comes to the application of life's purpose to the actual work of teaching. We can tell the boys clearly what life is for, but educating them for life is not so clear.

Why do we measure student achievement and growth, for all practical purposes, by the amount of matter covered in a textbook, and not by more intrinsic factors? Why the wellnigh universal use of the administrative device of estimating high school maturity in graduates by figures called units and credits, and not by comprehensive tests of mastery? Why the emphatic allotment of time for sports and the emphatic restriction of time for religious activity? And why the recurring phenomena of students who pass a year's course in English without so much as writing one composition, or reading

one book, or without acquiring the skill to express themselves clearly and simply in oral expression? If the vernacular has anything to do as a vehicle of expression in high school education, then such phenomena are phenomenal!

Of little use is it to have a school running smoothly with no noise in corridors and all attendance slips punctually down at the office, if teachers do not possess a clear understanding of the objectives of the school. What is educational efficiency without educational growth? Teachers need indoctrination with the proper ends of Christian school education.

What are the results of the effective use of such a two-step program? First of all, many, very many teachers will discover where they are going, what they are doing, and why it is what it is—this teaching game; a discovery made, probably, by the startling consciousness of what they are not doing, in and for the educational life of their boys. No longer will they be complacent or resigned with Joe Hischool as he too often appears: A mind, at once undisciplined as to order in thought, vague as to any unity of thought, unconvinced as to the value of things of the intellect or Christian mind. Rather, teachers will begin to see Joe Hischool as he should appear, gradually and progressively, under their clearly formulated ministrations: A mind which has been harnessed in varying degrees of course with forms of simple, clear thinking; which has been subjected, systematically and increasingly, to the workings of Christ's mind; and all within a cross-section of the whole of life as far as a school can be such.

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#### CATHOLIC SOCIAL TEACHING THROUGH THE REGULAR CURRICULUM

If ever we are to mobilize Catholic education and Catholic Action behind social planning necessary for a rebuilding of the social order, the work must begin in the schools and from the very lowest grades of the schools.

After all, that is the function of our schools—to teach Catholicism as a way of life, and Catholicism that is not social is a contradiction in terms.

By Rev. John P. Delaney, S.J., "Catholic Social Teaching Through the Regular Curriculum," *The Catholic Educational Review*, Vol. XXXIX, No. 9 (November, 1941), p. 526.

## THE APOSTLES' CREED

### THE TENTH, ELEVENTH, AND TWELFTH ARTICLES KNOWLEDGE OF TWELFTH GRADE STUDENTS

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**EDITOR'S NOTE:** Last November this JOURNAL (Vol. XII, No. 3) published the "General Summary and Conclusions" of an investigation submitted by Sister Loyola in partial fulfilment of the requirements for the degree of Doctor of Philosophy of Education at Loyola University, Chicago, during the past year. The December, 1941 issue of this magazine began the publication of detailed findings from Sister Loyola's dissertation, particularly those data which show: (1) facts which need not be taught at any time in high school; (2) facts which should be taught to the small group who have not learned them; (3) those essentials which should be taught more thoroughly and repeated at intervals that the impression might be strengthened and the retention be made permanent. The material in the December and January numbers of this magazine offered an analysis and interpretation of the scores of fourth year high school students on test questions pertaining to the first, second, third, fourth, fifth, sixth, seventh and eighth articles of the Creed. The March issue gave data for the ninth article. The following content offers the author's findings for the last three articles of the Creed.

The following explains the author's classification of data procured from this investigation of how well students have learned essential doctrinal truths by the end of the senior year of high school:

*Class 1.* In this class will be included those facts on which students score 95 per cent or more. Allowing for errors in measurement, inaccuracies, oversight by the testees, and so on, one might safely consider these essentials as having been learned perfectly.

*Class 2.* Here will be grouped those essentials on which the students score from 90.0 to 94.9 per cent. These truths have been learned by the majority of the students, but a small minority do not know these facts. Instruction and guidance should be provided for the small percentage of students who have not learned these facts.

*Class 3.* In this class will be listed those essentials on which the score of the testees ranges from 75.0 to 89.9 per cent. Since all the essentials should be known by even the slowest students in the class, it seems reasonable to conclude that these facts have not been satisfactorily learned. In the teaching of these essentials, provision should be made for individual differences.

*Class 4.* This class will include all those essentials or which the score of the testees is less than 75 per cent. The essentials grouped here will be referred to as neglected facts. There seems to be a justification for saying that the knowledge which students possess of these essentials is decidedly unsatisfactory and that these essentials should be given more emphasis in teaching the class as a whole.

### THE TENTH, ELEVENTH, AND TWELFTH ARTICLES OF THE CREED

#### THE TENTH ARTICLE

##### *Class 1* (95 to 100 per cent)

557	One of the two sacraments by which sin is principally permitted is penance.....	96.2
558	Christ gave the power of remitting sin to the bishops and priests of the Church.....	97.3
559	No actual sin can be forgiven unless the sinner is repentant .....	97.0

##### *Class 1* (95 to 100 per cent)

560	No matter how grievous our sins are, they will be forgiven if we truly repent.....	99.5
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##### *Class 3* (75 to 89.9 per cent)

555	Sins are forgiven through the merits of Jesus Christ.....	82.3
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##### *Class 4* (Under 75 per cent)

556	One of the two sacraments by which sin is principally forgiven is Baptism.....	68.4
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On four of the six essentials pertaining to the forgiveness of sins, students show mastery. The score on Essential 556 indicates that the power of baptism in forgiving sins is clarified. While only 7 per cent of the students fail to identify the sacrament of penance as a principal means for remitting sin, 32 per cent do not know that the sacrament of baptism has the same power. It is somewhat disquieting to note that 18 per cent of twelfth-grade students do not know that our sins are forgiven through the merits of Jesus Christ.

#### THE ELEVENTH ARTICLE

##### *Class 1* (90 to 94.9 per cent)

566	At death the soul is rewarded with heaven or sentenced to hell or purgatory.....	97.9
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##### *Class 2* (90 to 94.9 per cent)

574	Cremation is strictly forbidden to Catholics by the law of the Church, except in the case of pestilence or war.....	88.0
564	At death the soul is separated from the body.....	84.2

There are only three truths pertaining to the topic of the resurrection of the body. Sixteen per cent of the students do not know that the soul is separated from the body at death.

#### THE TWELFTH ARTICLE

##### *Class 1 (95 to 100 per cent)*

580	By the beatific vision the blessed see God face to face.....	97.3
603	The souls in purgatory are sure of their salvation and God's love .....	97.5

##### *Class 2 (90 to 94.9 per cent)*

578	When the just enter into life everlasting, they will be happy forever .....	94.7
585	The possession of God in heaven is the greatest happiness of the blessed in heaven.....	93.9

##### *Class 3 (75 to 89.9 per cent)*

592	The damned suffer the pain of loss.....	85.0
600	Definition of "purgatory".....	95.8
608	After the last judgment there will be heaven and hell, but no purgatory .....	83.8

##### *Class 4 (Under 75 per cent)*

591	God being a just judge must punish the sinner.....	62.2
577	By life everlasting we mean being with God for all eternity .....	37.7
611	One of the four last things to be remembered by man is heaven .....	35.1
593	The damned suffer the pain of sense.....	36.3
612	One of the four last things to be remembered by man is hell .....	34.7
609	One of the four last things to be remembered by man is death .....	26.7
610	One of the four last things to be remembered by man is judgment .....	26.1

Responses to the fifteen questions pertaining to life everlasting, show a wide distribution. Approximately one-half of the essentials fall in the lowest class. While 85 per cent of the students know that the damned suffer the pain of loss, 64 per

cent do not know that they also suffer the pain of sense. An alarming per cent of students show failure on the questions requiring students to name the four last things to be remembered by man. One might be inclined to think that failure is due to the terminology used in the test. But "the four last things" is a phrase commonly used in religion texts even at the elementary level and, therefore, should be familiar to students.

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#### THE APOSTLESHIP OF TEACHING

Society will become truly Christian when its rulers and leaders are truly Christian. By leaders I do not mean merely political leaders. These are included, but the whole list of leaders reaches down into the family, the business world, the industrial world, professional, military. Which are the priests who are in the most advantageous position to influence and form the leaders of each generation, who are able to instruct the fathers of families, lawyers, doctors, even to teach teachers, as is done at Villanova College? Are they not the priest-teachers? Seated before them, not for an hour or so on Sunday or more frequently during missions, retreats, novenas, but for five or six hours daily, and for many days each week, are the future leaders of any country. It does not matter what subject is being taught; there is, as Chesterton says, "a Catholic way of teaching even the A B C's." The zealous teacher will find many opportunities of inculcating the Catholic point of view in almost any branch of learning. The teacher of drawing or algebra or composition or science can teach the Christian virtues, as well as can the teacher of the class in religion. Practical religion includes honesty with God, with neighbor, and with self; it means self-discipline, consideration for others, industry, ambition to make good in life. To the priest-teacher life means man's existence both here and hereafter.

By Henry A. Caffrey, O.S.A., "The Apostleship of Teaching," *The Tagastan*, Vol. 4, No. 2 (1941), pp. 98-99.

## A PARAPHRASE OF CHAPTER XIII OF SAINT PAUL TO THE CORINTHIANS I

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A DOMINICAN SISTER OF SINSINAWA, WISCONSIN

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**EDITOR'S NOTE:** The author of the following paraphrase teaches Business Education to high-school students of both sexes. Her material was prepared during a study of problems pertinent to youth guidance.

And I point out to you a yet more excellent way:

If I should teach typewriting, and win all contests, both state and national, place all typists in positions of fame, but do not have charity, I have trained robots for material gain.

And if I have intuition and learn all secrets, discover the students' rendezvous, and question as District Attorney, yet have not charity, I'm a futile inquisitor.

And if I use my talents and charm to instruct and entertain, and do not direct potential secretaries to the Eucharistic Magnet, who knows the secrets of all hearts, by which souls are renewed, my teaching shall have been vain.

And if I do not bring souls closer to Christ by winning contestants for Him, with placement in Heaven as an ultimate aim, all my credits are producing no gain.

And if I shall give of my talents, possessions, and charms, and if my body shall be worn and torn through labor, fatigue, cold, hunger, and hardships, and do not let the warming personality of the Sacred Hearts of Jesus and Mary penetrate all children with whom I come in contact, I shall be as a fire snuffed out with sand.

Charity is patient and kind to poor, delinquent, underprivileged mankind, especially children; charity does not envy the prosperous, handsome, and authoritative.

Charity does not pretend to be a "Major Domo" if one realizes there is only One.

Charity is not inflated as a balloon with pride at an insig-

nificant, passing success, nor ambitious for material gain, but "all out" for Heaven.

Charity does not seek for itself places of power and authority, nor arm-chair dictation.

Charity is not provoked with mischievous "dead-end kids" or abnormal, psychotic children, when one realizes the immortality of a soul to be drawn to God.

Charity thinks no evil of fellow-teachers, authorities, or proteges; rejoices not over the colossal, grotesque misfortunes of others whether immediate or remote.

Charity is always reciprocal, never unsuccessful. Although fortunes are consumed, intellect is destroyed, and bodies decay in the dust, charity will win the contest.

When the ultimate reality has been realized, the present and past will be in chaotic oblivion.

As a child I lived in a land of wonder and expectation of the things that were to come. Now that I have realized the folly of wealth, and social position, I am no longer childish, and have rocked my dolls to sleep forever.

I now look upon my countenance questioningly, wondering what I can do to improve it, but then I shall become transparent, but only if I have lived my life in union with God.

I understand only a small portion of what I have learned; —ninety per cent is lost through forgetfulness or non-interest; but as I reach the portals of Eternity, I shall know all things, see all things and hear all things.

In order to see, understand, and experience the ultimate reality in the Beatific Vision, one must have faith and hope in this life with Divine Charity in the next.

All these shall I realize; all things shall be added unto me if I have passed through the purgative and illuminative way on my journey to the unitive—the Ultimate Reality—union with God.

## College Religion

### RELIGION AND THE COLLEGE

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EDITOR'S NOTE: This is part of a paper presented by Brother Joel Stanislaus at the Educational Conference of the Brothers of the Christian Schools that met at St. Mary's College, Winona. In his introduction the author says: "for purposes of convenience I have divided this paper into three main sections which treat respectively of the aims of Catholic education, the preparation of the college Religion teacher, and the content of the Religion course. Each of the sections of this paper might have been written as a special paper, but as I notice that such a general survey has not yet been made the subject of a special discussion, I can do no better than to provide points of departure for future convention leaders."

#### I

How is the general aim of Catholic education to be differentiated at the college level? In other words, how shall we state the aims of a Catholic college as distinct from those of Catholic elementary and secondary schools? One method of discovering the aim of a Catholic college is to examine the catalogues of the various colleges. The first thing to be noted is that the college does not depend upon its courses in Religion alone to produce the supernatural man. This is in harmony with the above mentioned encyclical: "For the mere fact that a school gives some religious instruction, does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students." Hence the statement put forth some years ago that "most Catholic colleges succeed in producing good men in spite of the Religion courses," fails to take into consideration that the

Religion courses do not represent the totality of the means of forming Christ in the hearts of the students;—or does it?

Nevertheless, an examination of the catalogues of the various colleges impresses upon us the fact that much confusion in aim does exist. Some will claim that the purpose of a Catholic college is not the salvation of souls but simply an educated gentleman who having developed the intellectual virtues will always act in accordance with the greatest good of man. They also maintain that a man's character is already formed by the time he has finished his secondary education and that the college will do little to change a character. Such expressions seem to be exaggerated views of Newman's idea of a liberal education. But he was speaking of a university as divorced from the service of the Church, and remarked in one of his letters that a university in the service of the Church would be quite otherwise. Such expressions seem to be influenced also by such non-Catholics as Mortimer Adler and President Hutchins of the University of Chicago. But here again we must not make the mistake of judging these men from one of their works without examining all. However, these noted educators and all who follow them assume too much, for we know from experience that the characters of our young men are far from being formed by the time they are ready for college.

That this uncertainty and dissatisfaction as to aims exists is pointed out by the authors of the *Report on College Teaching of Religion* which is the result of a study undertaken by the N.C.E.A. They quote Rev. Stephen F. McNamee, S.J., of Georgetown University:

I can only say that we have had a special committee in this province for the past three years and that we have no solution for the problem of Religion in the college! I have written to all the English-speaking provinces of the Society of Jesus as well as to the various colleges in the United States under the direction of other religious orders. Nearly all sense the failure to present to the college boys the whole Catholic manner of life, the Catholic ethos, so to speak. But no one has the solution.

Another method of determining not only the aim but also the results of the college teaching of Religion would be to examine the type of alumni and alumnae coming from such

institutions. To employ the words of the Committee on Educational Problems and Research, submitted to the N.C.E.A. at Kansas City in 1940: "Are the graduates of the Catholic colleges distinctive morally and spiritually in their personal and in their social attitudes in their community, or are they in their spiritual and moral attitudes undistinguished from the general mass and the mean average of opinion?" Some claim that such attitudes cannot be measured. The Committee just referred to declared that further study on this point is necessary before a definite statement as to Catholic colleges in general can be made. Still as far as our individual colleges are concerned the problem should not be too difficult.

While so much uncertainty continues, we can not really do full justice to our teaching, for if our particular aims are not clear, then how can we select or know how to select the best means to achieve our aims? Hence it is our duty to cooperate with those who are studying such aims, to meditate upon them ourselves, so that we may be able to contribute something of value and show that we are interested in such endeavors.

Although we have indicated that there is much uncertainty as to the interpretation of the aims of Catholic education, we hope we shall not be judged too harshly if we have the temerity to suggest some possible objectives. Our holy founder in designating the Spirit of Faith as of prime importance in our congregation seems to point the way. College Religion should first impart a just appreciation of the supernatural man, as can be done best only in college; in other words, it should endeavor to impress upon the student the subjective and objective value of being a Christian, and should arrange the parts of this supernaturalized man in their hierarchical order. Thus it will become evident that a liberal education educates the natural man, and a Christian education educates the supernatural man.

Religion courses must develop positively the beauty of the God-life—the Holy Trinity dwelling within the soul and all that follows therefrom. It must so build up the inner world of faith that it dominates everything in the natural order and becomes a strong motivating force and powerful influence on

the minds of the students. This is done by inculcating the eminent knowledge and love of Jesus Christ our Lord, a knowledge so intimate, a love so strong, that it leads to a closer following of Jesus Christ. In other words, it is none other than the Christ presentation of Religion advocated so ardently by Brother John Joseph, who is even now preparing his book entitled *The Christ Presentation of Religion*, the first chapter of which I have been privileged to read. The teacher of Religion should be able to say with St. Paul: "My little children for whom I am in labor until Christ be formed in you." However, in spite of our best efforts we must always remember that our aim is to cooperate with grace and that without the breathing of the Holy Spirit we labor in vain.

These few thoughts on the aim of our Religion courses are sufficient to indicate that there is a major problem here which demands attention on the part of the administrative officers and faculties of our colleges, for when most of our colleges, to quote the words of the report of the N.C.E.A. mentioned previously, "feel that what they are doing is not finding adequate expression in the individual and social life of the student," then we can not claim *a priori* that we are succeeding appreciably better.

## II

The second consideration that should occupy our attention is the character and preparation of the college teacher of Religion. The concern of the Church that Religion be the core of instruction and that teachers be models for their students is evident from the various decrees of the Sovereign Pontiffs establishing universities down to our own day when Pius XI expressed the same thought. He quotes first Leo XIII: "Greater stress must be laid on the employment of apt and solid methods of teaching, and what is still more important, on bringing into full conformity with the Catholic faith, what is taught in literature, in the sciences, and above all in philosophy, on which depends in great part the right orientation of the other branches of knowledge." Then he adds: "Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well grounded in the matter they have to teach; who pos-

sess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church." In other words, the teacher of Religion must have a deep spirituality himself, he must be living a Christ-like life, he must, to quote our holy rules, "have a zeal for the Christian instruction of youth." To quote the words of Brother John Joseph, as found in his forthcoming book, "Only a thoroughly Christ-centered teacher can adequately meet the requirements of a Religion teacher today." Brother John lists the marks of a great Religion teacher: faith, broad Christian culture, noble professional spirit, and unstinted service.

Sufficient has been said to indicate that a deep Christ-like character is essential in a teacher, and this necessarily includes a zeal for teaching Christ. One hesitates to suggest, but should not superiors see to it that this most important subject is not taught by poor teachers, or those whom, God forbid, should exist among us who look upon Religion as a distasteful subject?

The second qualification of the teacher of Religion is that he be adequately prepared for his task. As Pius XI wrote in the above quoted encyclical: "Both pastors and religious superiors should take care that their teachers of Religion get the very best information themselves." Our higher religious superiors have been most solicitous about our preparation for the teaching of Religion. We have but to witness our Institute program with the varied background of knowledge such a course offers us. We can really get no better background.

But is this sufficient from the pedagogical standpoint? Our program presents to us more the theological knowledge, but that is not Religion. Religion is the art of making theology applicable to practical life. Even among the priests it is becoming a matter of concern to prepare for the teaching of Religion by more than a knowledge of theology. In the *Report on College Teaching of Religion* we note that some colleges require of their Religion teachers at least a year in the School of Religion at the Catholic University after ordination, others require a Master's degree in Religion as a minimum.

But to have prepared our teachers for the teaching of Religion is not sufficient; there is also the necessity and obligation incumbent upon teachers of keeping up with their subject. How many attend meetings on religious topics or are encouraged to do so, especially when such attendance does not entail traveling at too great a distance? Those teaching Religion should keep informed of these meetings and be encouraged to attend them. Again, how often do Religion teachers have meetings for consultations of problems within their own college, or to consider what is being done in neighboring colleges? Finally, the teachers of Religion should read the current Catholic periodicals, e.g., *America* or *The Commonwealth*, preferably both, and they should read them regularly. Likewise the *JOURNAL OF RELIGIOUS INSTRUCTION* and our own *La Salle Catechist* should be read regularly by those who would keep up with their subject. In addition, books pertinent to what Religion teachers are presenting in class must find a place on their reading lists. These same teachers certainly would not consider themselves qualified to teach other subjects were they not prepared, and did they not continually keep in control of their particular fields.

This brings us to a closely related subject: should there be specialists in the field of Religion, or should every member of a religious teaching order teach Religion? I hold that every Brother should teach Religion, for it helps the teacher to develop himself spiritually. I know that it has been offered as an objection that the teacher is not given a class for self-correction, but this seems more in the nature of a sophistic remark. For how can it be otherwise than that a teacher must first be convinced of truth before he can communicate it to others; he must first have love for virtue and hatred for vice before he can arouse like sentiments in his students. This, of course, is not our primary aim in teaching Religion, but it is one of the desirable results that follow therefrom. It is also an added inspiration for students when they behold a teacher who is renowned in one particular field taking delight in teaching Religion. Finally, a class in Religion helps a teacher to keep before him in his other class work the aims of Catholic education.

One of the greatest objections in my mind to having specialists in Religion is that teachers of the secular subjects would lose all contact with the Religion department and even their interest in the religious development of their students. However, superiors should not consider Religion just another subject and assign teachers indiscriminately, without taking into consideration the aptitudes of teachers or consulting their special interests or preferences. If superiors assign a class in Religion to a teacher, without considering the number of hours a Brother is teaching and whether he will have time to prepare himself adequately, then surely Religion is not being made the most important subject. If such a condition were to come to pass, then indeed there would be need of a radical change, and perhaps the best solution would be the selection of specialists so that the teachers can prepare for their work and feel that they know what they are presenting.

### III

We come now to the final section of this paper—the content of Religious instruction. The question of content of religious instruction is a comparatively unexplored field, and, I can do no more than merely touch upon it. The best book on this section that I know is Msgr. Cooper's *Content of the Advanced Religion Course*.

There seems to be great confusion, or perhaps I should say a lack of agreement or an uncertainty, as to the Religion curriculum. This is evident from the diversity of text-books listed in the *Reports on College Teaching of Religion*, where we find 98 different texts employed by the various colleges, the largest number using any individual text being twenty-four. There is great need for constructive thought and discussion, perhaps by those teaching college Religion "so that we may," to use the words of the Report, "slowly but progressively come to the actual problem—the Christian education of youth—until Christ be formed in them."

The *Report* lists on pages 145-167 the plans and experience of administrators or teachers from eleven colleges. I urge those of you who have not read this section of the *Report* to

do so, and if possible make it the subject of discussion for your Religion department or your faculty meetings.

In determining the content of the Religion course we must consider what will help the student to make his life more Christ-like. In choosing such material as will make our student more Christ-like, shall we assume a progressive knowledge of our Religion as the best means of inculcating this God-life, or shall we assume that, as some are inclined to imitate Christ by certain paths and others still by different ones, a multiple choice of subjects will give students an opportunity to develop in accordance with their natural inclinations? But this latter is valid only if it is built upon a common fund of knowledge. I, for my part, believe that the first assumption is psychologically more correct.

If we assume then a progressive knowledge of Religion as the desideratum of college religious instruction, and this seems the more prevalent assumption, then our task is to determine just what this progressive knowledge should be and if students who have not mastered this knowledge should be excluded from graduation until they do so.

As we desire to make our students Christ-like, we must show them what the Christ-life is, why they should lead this life, and the means that may enable them to lead this life. In addition, students should study the development of the mystical body of Christ that they may understand how they fit into this body and how they can work most effectively therein. Courses embodying this knowledge would take the student through three years of study and would leave the fourth year for discussion of life-problems or a consideration of how the student might adjust himself in the society into which he will soon enter.

Since many of the freshmen will not continue their college work and since all seniors will again study Ethics both general and special, I think we can do no better than to teach the Christian Ideal to the first-year students. At present we teach this course under the title of "Decalogue" to our Sophomore class. One of the finest books for teaching the Christian Ideal is Msgr. Cooper's *Religion Outlines for Colleges, Course I.* The Christian Ideal is considered from the positive approach

of love of God and love of neighbor, which will enable the teacher to develop this ideal around the personality of Christ, as is so earnestly advocated by Brother John Joseph. Another valuable point in favor of this book is the wide scope given to the teacher. Topics are treated briefly, in outline as it were, and will allow much time for discussion and collateral reading. However, if a teacher so desires he can work up his own textbook or notes as is being done at Manhattan College on the sophomore level. This course should be obligatory for all freshmen and should include Practical Ethics and Life-Problems and Practices of Religion with emphasis on the Liturgy.

A practice followed here at St. Mary's obviates a great difficulty in teaching Religion, i.e., our Freshman Religious Placement Test which segregates those who have not mastered the fundamentals from the others. At present, they are given a survey course. However, if the above program were in operation, they could follow the same course as the others, but separated, as usual, from the more advanced. The teacher can treat the same topics as in more advanced classes, but more elementarily. The *Religion Outlines* permit such extension.

The second course on the sophomore level should emphasize the rational bases for our belief and the means of achieving our way of life. In this course the student is acquainted with the motives for accepting the ideal proposed in the first year and the means to achieve it. The Catholic should learn these rational bases, first and foremost that he might live his Religion and thus become Christ-like; but this does not mean that apologetics or the ability to defend and share his Religion should be neglected. Nevertheless, this ability is secondary. For it the student is given a thorough course in the rational bases and comes to believe in and love his Religion, he will be able to defend it. The core of such a course will be the supernaturalized man, his beauty and grandeur, and the means of preserving, increasing, and perfecting such.

Again I should select Msgr. Cooper's *Religion Outlines for Colleges, Course II* as the best text.

The course for the Juniors would have to do with the development of the Mystical Body of Christ. It should be

different from Church History which may be studied collaterally with it. In this course the essential unity, holiness, indefectibility of the Church should be stressed, as well as her structural organization. As text-books for such a course we have especially Cooper's *Outline for Colleges, Course III*, Karl Adam, the *Spirit of Catholicism*, Michael Williams, *The Church in Action*.

The Senior year should have a more elastic content, covering topics best discussed at the present time. The encyclicals of Pope Leo XIII and Pius XI should be studied at least for some time. Catholic periodicals and magazines, pertinent editorials and letters to the editor in the daily press, certain questions of politics (local, national, international) where justice, charity and morality may be involved, should receive attention; educational and psychological points of view, social, racial justice should also be included. In addition, other information enabling the student to meet problems as they confront him should receive consideration. As text-books for this course we have any number, of which I should suggest one on the encyclicals and Volume IV of Cooper's *Religion Outlines*.

The teacher could also take time out—for the above textbooks permit this—for extra-curricular Religion work;—"pep-meetings" for the missions, instructions on Catholic Action, catechetical associations, a systematic survey of possible parish activities, etc. But as my paper has to do with courses in Religion, and as I fear that I have already exhausted your patience, I can do no more than merely state these supplementary works leaving for more capable hands the task of elaborating them.

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### THE SACRAMENTS

The Sacraments cannot be explained without insistence on Catholic social doctrine. Baptism, the Eucharist, Confirmation, Holy Orders, Matrimony cannot be understood without an understanding of their social implications.

By Rev. John P. Delaney, S.J., "Catholic Social Teaching Through the Regular Curriculum," *The Catholic Educational Review*, Vol. XXXIX, No. 9 (November, 1941), p. 521.

## CONFRATERNITY OF CHRISTIAN DOCTRINE ACTIVITIES

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SISTER MARIE RAYMOND

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Washington, D. C.

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For the past five years select groups of Trinity College students have been preparing for future participation in parish Confraternity of Christian Doctrine activities. The work began with the instruction of children in religious vacation schools and has so developed that it now embraces every phase of the work outlined in the pamphlets issued from the National Center of the Confraternity of Christian Doctrine in Washington, D. C., with the modifications necessitated for adaptation to the college life of the students.

The purpose of the Trinity College Confraternity of Christian Doctrine Study Group, as noted in the tentative plan for the scholastic year, is to train the Trinity College students to become active members of their parish Confraternity of Christian Doctrine. To attain this purpose, the students have opportunities for engaging in the following activities: teaching in religious vacation schools; the preparation of materials for these schools; acting as liaison officers between the schools and Catholic families; conducting discussion clubs; teaching those of the incoming Trinity College students whose background of formal religious instruction is deficient; and participating in group discussion of methods in the teaching of Religion.

A brief history of the development of the Confraternity work at Trinity College will account for the present scope of activities among the students. Five years ago twelve Trinity College students and two pupils of Trinity Preparatory School at Ilchester, Maryland, volunteered to act as teachers, helpers, and fishers, for a religious vacation school which was

organized for the children of Southern Pines, North Carolina, and the surrounding countryside. Their work began during the Lenten retreat for the students of the College. The intervals between retreat exercises were utilized for the preparation of visual aids and project work for the coming session of the religious vacation school. This foretaste of the work aroused enthusiastic interest in the members of the group. Aside from this acquaintance with the teaching materials used in the vacation schools and a few preliminary meetings to discuss their plans, no other preparation for the actual work of teaching was given until the group assembled at the Academy of Notre Dame, Southern Pines, N. C., the scene of the religious vacation school. Here they were initiated in earnest into the work of fishers and helpers, as they traveled throughout the surrounding country contacting Catholic families to find pupils for the school and arranging to furnish transportation in their private cars if the ordinary bus route was inconvenient. Each student was assigned to work under the direction of a Sister. The partnership idea was most effective, as the trained catechists were able to supervise the activities of the student teachers and, at the same time, the students were free to use their initiative and resourcefulness in dealing with the problems that arose. The first group met the challenge admirably, and the very tangible results of their efforts went a long way toward developing a permanent interest in catechetical work. Six of their number have consecrated their lives to the work in religious congregations.

This first experience of engaging the students in religious vacation school work led to the following conclusions: association with the Sisters was one of the best means of guiding the activities of the young teachers; the definite objective of preparing for the work of teaching Religion acted as a spur to study the literature connected with the Confraternity of Christian Doctrine movement; the more cognizant the student was with the principles underlying the various activities, the deeper was her interest and the more efficient her teaching; finally, the assumption of complete responsibility for certain phases of the work which could be easily controlled by one of limited experience,—picture study, project work,

recreation, and pageant—stimulated initiative and increased the joy in the work.

The third and fourth years in the development of the Confraternity work found the students studying discussion group methods under the direction of their Chaplain, the Reverend William H. Russell, of the Department of Religious Instruction at the Catholic University. Their attendance at these discussion meetings gave them an insight into the technique of handling this important phase of Confraternity work. Arrangements were made for them to visit successful study clubs which had been organized in the various parishes in Washington so that they might actually see theory and principle in practice.

With no diminution in the work already organized, the Confraternity of Christian Doctrine Study Group during the past year added a very important feature to their activities. Under the direct supervision of the faculty adviser for the club, several capable members of the group were permitted to teach elementary Christian Doctrine to freshmen who had received practically no previous instruction in Religion. These teachers conferred with the faculty director each week to discuss methods of teaching and also the problems which arose in particular cases. Through the individual instruction thus received the freshmen were better able to follow the regular course in Religion for the first year, which presupposes a rather thorough acquaintance with the Catechism.

Some idea of the accomplishments to date of the sixty or more Trinity College students who have been active in the Trinity College Confraternity work can be gleaned from the following statistics:

<i>Activity</i>	<i>Location</i>	<i>Number of Sessions</i>	<i>Enrollment</i>
Religious Vacation Schools	Southern Pines, N. C.	3 (white children) 1 (colored children)	50 to 70 100
Teaching Students	Hyattsville, Md.	3	100 to 200
Teaching Methods Study	Ardmore, Md.	2	40 to 50
Discussion Group	Trinity College		12
	Trinity College		12
	Trinity College		12 to 15

It will be noted that the number of students interested in the work is small; the numbers indicate only those who have devoted themselves wholeheartedly to the work. Large num-

bers have assisted in the activities as helpers during the annual retreat, but they did not receive the training necessary for teaching catechetics.

One of the great objectives in the minds of those who have charge of the religious training of the students at Trinity College is to develop leaders who will be so informed in the skills and techniques of catechetical instruction that they may be able to give intelligent service to their parishes when they leave college and may be enthusiastic to share with others the advantages that they have received in their Religion courses. A century or so ago, when confronted with a problem not unlike the present one in the United States, namely, the provision of teachers for the ever growing numbers of emigrants from Catholic countries as well as the growing Catholic population of America, pastors had recourse to lay teachers whom they trained specifically for the work. So today in view of the recent development throughout the country of the movement to provide released time for the religious instruction of public school children, the work at Trinity College is timely. It is hoped that pastors will encourage the efforts of the outgoing students, who are eager to enter into the current of their parish activities and to give the service for which they have been preparing with an earnestness and sincerity that indicate permanent interest in the work for the sake of the good they can do for the Church and for souls.

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#### THE HOPE OF THE HOLY FATHER

May the words and hopes of our Holy Father each day be more widely and more completely fulfilled. To teach catechism to the young is to assume the place of their parents. Devotedly, therefore, and to the utmost of your ability cooperate with the Confraternity of Christian Doctrine. To take the place of the Divine Master in teaching the multitudes—what a sublime and glorious role! To teach with our Divine Master, to cooperate with our Holy Redeemer, to perform with Him and with His ministers this apostolate of charity—how beautiful and meritorious a work!

By The Most Rev. Amleto Giovanni Cicognani, D.D., "Coöperate with the Confraternity of Christian Doctrine," *Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine, 1940*, p. 4.

## Confraternity of Christian Doctrine

### RELIGIOUS VACATION SCHOOLS

REVEREND THOMAS J. REED

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EDITOR'S NOTE: This paper was presented by Father Reed at the Catechetical Congress that was held in Philadelphia last November.

In discussing the subject "Religious Vacation Schools" we shall spurn the temptation to dwell on the need of effective religious instruction and training, on the imperativeness of providing it for the millions of children of this country who do not know God. The special aptitude of the religious vacation schools to meet this situation is also well known to you. These schools have been described before this Confraternity as an integral part of religious education even in a parish which has a parochial school. Where there is no parochial school, they have aptly been termed the best, though by no means adequate substitute for the parish school. In either case they are a valuable adjunct to and complement of year-round catechetical instruction. Moreover, they afford the children of a parish opportunities for intensive religious training. The work of a religious vacation school is reflected in a parish by a greater spirit of religion and parish unity. Experience shows it is a recruiting station for the parish school. Rather than offer a eulogy of the leaders of this movement which is doing so much for neglected souls, or indulge in a panegyric on the genius which has devised the content and method of these courses, we believe we will present a novel role for the vacation school and at the same time reveal more of its latest

effectiveness by presenting a picture of its work in the most primitive of conditions and dearth of essential requirements. We are submitting an actual case-history of a religious vacation school in action in a blighted city parish from which even much of the slums have been cleared.

St. John's parish in Chicago is the residence of the officers of the Catholic Church Extension Society, who have office hours downtown during the day. The parish school of this non-typical parish was demolished over thirty years ago in the mistaken notion that its work was done. The church is now isolated in a district of railroad yards, junk shops and a few scattered warehouses. Yet, one corner of the parish includes Chinatown which also has a community of Mexican and some colored families for whose religious education and spiritual care we are responsible. Last year we inaugurated the Confraternity School Year Course of religious instruction on which we cannot report here.

At the close of the public school year a religious vacation school was established in the basement of the old church. We called it a vacation club to dissociate it from school in the children's minds. Because we had no experience in planning, organizing or executing such a program, we adopted the principle of utilizing the experience of others. The school was advertised in the pulpit and by mail and posters throughout the neighborhood. Public school principals and teachers in the vicinity also made announcements for us. The work of organization, curriculum selection, teacher-training and supervision was ably and generously undertaken by the Editorial Office of the *JOURNAL OF RELIGIOUS INSTRUCTION*. The Confraternity Program for a vacation school was followed with the exception that we included a daily dialogue Mass.

When the school opened, the children in attendance were largely Mexican and colored; they were definitely underprivileged, especially in Religion, with parents who were Catholic in name only. For most of them, regular attendance at Sunday Mass was not a part of their religious life. It was our conviction that our most imperative duty was to initiate this raw, heterogeneous, but promising group into the rich field of liturgical prayer and life. How to simplify this pro-

cess was our problem. Our first work was to give them a simple framework of communal participation with the action of the priest. To this we used some notes of Father Ellard's with slight modifications:

I. Children to make the following responses:

1. Kyrie Eleison, Christe Eleison (four responses)
2. Amen (eight responses)
3. Deo Gratias (three responses)
4. Et Cum Spirito Tuo (eight responses)

II. Children from fifth grade on, to answer the *Orate Fratres* in English.

III. A seminarian to read in English, either a few easily understood theme-sentences or a resumé of the meaning of the epistle. The gospel, being more easily understood, to be read in its entirety.

To help the children learn the meaning of the few but frequently recurrent responses selected, the *JOURNAL OF RELIGIOUS INSTRUCTION* suggested the following notes which were mimeographed and given to the teachers.

#### THE KYRIE ELEISON

(Greek, not Latin)

As we pray it we express a very earnest wish or desire for help:

- (1) That God will have pity on us, pardon us and be kind to us;
- (2) That He will give us the desire to know about our religion.
- (3) That He will help us with His grace to save our souls.

1. First three times to God the Father.
2. Second three times to God the Son.
3. Last three times to God the Holy Ghost.

The words "Please help us" may carry a meaning to pupils who do not use the word *mercy* in everyday life.

#### ET CUM SPIRITU TUO

We say this in answer to the priest when he says, "Dominus Vobiscum."

When the priest says, "Dominus Vobiscum" (The Lord be with you), he is asking God to be with us that we will do our part in the Mass as well as possible.

When we answer, "Et cum spiritu tuo," we are praying that God will be with the priest in a special way.

The words "The same to you" give a translation that may be useful.

## AMEN

The word "Amen," and even the meaning "So be it," are difficult. The following, in the common parlance of the children, may suggest a more meaningful use of the word:

O.K. with me to everything in this prayer.  
I agree to everything in the prayer.

## DEO GRATIAS

Help the pupil realize why he is offering thanks (saying "Thank You") to God:

- (1) After the epistle is read: To thank God for the lessons He has given us. To look upon these lessons as good news.
- (2) After the "Ite, Missa Est," before the Last Blessing at the end of the Mass:—To thank God for the Holy Sacrifice which we have been permitted to offer with the priest.
- (3) When the priest finishes the Last Gospel. To thank God for our Lord Jesus Christ who redeemed us.

In addition to the simple responses made by the children, and which they soon gave with genuine spontaneity, another practice contributed to the success of pupil-participation in the daily Mass. Each day a seminarian-teacher announced the names of thirty-six prayers or places in the Mass, giving page references in the Father Stedman Missal, a copy of which was in the hands of each child. In helping the children to become familiar with the action of the Mass, these references were phrased in a way that would contribute to active participation. The following items are illustrative:

Bottom of Page 36. The Confiteor. Let us tell God we are sorry for our sins.

Page 39. Let us pray the Gloria with the priest.

Top of Page 44. With the priest, let us offer to God the wine that will be consecrated.

Middle of Page 44. Let us offer ourselves to God in the prayer that begins with the words, "Humbled in mind . . ."

Bottom of Page 44. We ask the Holy Ghost to bless our offering and make it holy.

Page 47. The Preface, the prayer in which we thank God for all the good things He has given us.

Middle of Page 48. Here begins the most sacred part of the Mass. With the priest we pray for the Church, for our Holy Father, for our Bishops, and for all Catholics.

Top of Page 53. With the priest we offer the Victim of the sacrifice to God.

Middle of Page 54. With the priest we pray for the souls in purgatory.  
Top of Page 57. Let us pray the Our Father with the priest.

Middle of Page 62. We ask that no stain of sin may remain in us.

Besides the supervisor, the faculty of St. John's Vacation School included the following: One Passionist Priest—Father Matthew Vetter, two Sisters of Mercy, one laywoman who had public school teaching experience, and three seminarians. Besides these we had the following helpers. One senior high-school boy, two college girls, four high-school girls of junior and senior ranks. Teachers and helpers were prepared well in advance. All materials from Catechisms to scissors were at hand on opening day. In evaluating the contributions made by the various teachers and helpers, we wish to stress the importance of having a priest on the teaching staff. We were particularly fortunate in having Father Matthew's service which he volunteered. Besides saying the Mass each morning, he taught classes, took part in the boys' recreation, and did a fisher's work in calling on homes in the afternoon, checking absentees and bringing new children to classes.

The Sisters were an invaluable contribution to the school. It is my conviction that if Sisters can be obtained, they can make an inestimable contribution to the work. Their experience alone cannot be replaced. Of course, they must possess a certain amount of adaptability. Our Sisters had never taught in a vacation school and certainly never in such primitive circumstances, yet they immediately adapted themselves to the situation and their gentleness, their class-control, and teaching experience were invaluable assets.

The seminarians who took part in the work also volunteered for it. Their enthusiasm, zeal, and sense of responsibility were highly commendable. They were untiring in their promptitude. Their spirit of cooperation and willingness to take direction and advice were most praiseworthy. In addition to teaching duties, one seminarian supervised the boys' play, one taught a class of servers, and the other led the children in their responses and read parts of the Mass. The seminarian-teachers appealed greatly to the boys whose elementary school education is too much feminized. The seasoned public school teacher brought to her group not only willing-

ness to cooperate, but a rich experience in understanding children and adapting material to their needs. The youthful helpers were faithful, cooperative and zealous in performing their functions of distributing material, supervising recreation and serving milk to the children. We would heartily recommend work of this kind as a part of a character-building program for adolescents.

Naturally, we learned some lessons from this experience, and we herewith pass them on to you.

- (1) A vacation school should have a priest-director in constant attendance. If this is not possible, then someone who has ability in organization and a complete understanding of the program must prepare in detail for the job and must be present during every hour of the course to direct teachers, to see that they are following the course prescribed, to check on the effectiveness of the program, to help discipline, to express authority and meet parents and visitors.
- (2) It is also necessary to see that teachers prepare their lessons in advance.
- (3) Because our work was carried on in a church basement, it was necessary to conduct a number of classes in various corners of that area. This was done without as much difficulty as had been anticipated. However, if a number of classes must meet in a large hall, it is well to limit the classes to about twelve each.
- (4) Nothing should be left to the last. Our problem of providing transportation for teachers and helpers was not settled in advance, and the result was that it plagued the supervisor throughout the whole course.
- (5) Surplus and substitute teachers should be prepared in advance and be ready for call. Some should even be present daily. There are many outside interests which may claim the teacher and partially disrupt the program, such as a remunerative job, illness, or a family leaving town.
- (6) The model lessons of the Los Angeles Confraternity as well as its model projects were found most valuable,

time-saving aids. For best results, each teacher should have his or her own copies of material.

What were the results of the program? Besides the particular objectives of the various lessons, we gave the children an initiation into the Liturgy of the Church and gave them a better understanding and love of Holy Mass—not mentioning the untold graces and blessings consequent upon their daily, active participation in the Mass. We are confident that all of them were given a framework of communal participation in the Holy Sacrifice to which we can add in their future training.

We did not offer any play or recreation outside of one short period in the middle of the morning, yet by a purely religious program our initial registration of 69 went up to 189 before the course ended, with an average attendance of 90. At the end of the course, we had a class of eight preparing for Baptism, thirty for First Communion and twenty-five for Confirmation, a new batch of altar boys and a general renewal of religious practices such as attendance at Mass, regular prayer and the reception of sacraments.

The more we accomplished in the parish, the more future work we unearthed for ourselves. Up to the last day of class new recruits were coming in.

Lastly, if I were asked for the key to effectiveness in this work, I would say it is found in understanding perfectly the Confraternity's Vacation School Program and faithfully executing it. Religious learning objectives like any other worthwhile objectives are not hit or miss, good-intentioned endeavors. They are carefully planned in all details. You will get as much from your school and teaching as you put into it. Moreover, lest all this come to naught, there must be inspirational, intelligent and incessant supervision.

#### LEARN FROM THE PUPILS

The final test of our teaching must be sought in the lives of our past pupils. "Has my sowing borne fruit?" each teacher of Religion must ask of his pupils.

(By Rev. John T. McMahon, *Teaching to Think in Religion*, Milwaukee, Wisconsin: The Bruce Publishing Co., 1939, Ch. II, p. 53.)

## THE CONFRATERNITY OF CHRISTIAN DOCTRINE QUESTION BOX

EDITOR'S NOTE: Answers to questions in this section are furnished by the National Center of the Confraternity of Christian Doctrine, Washington, D. C.

1. Q. *What are the publications of the National Center that explain the organization and activities of a vacation school?*

A. The Publications Department of the Confraternity of Christian Doctrine publishes leaflets on the various phases of the Confraternity program. *The Religious Vacation School* (3B) gives an outline of the goal of the Confraternity Religious Vacation Schools, and of the pupils who attend these schools, where the schools are usually held, and the staff and grading for educational standards. Suggestions for organizing the Religious Vacation School: teacher preparation, the work of Fishers and Helpers in conjunction with this project, library references, and the function of chairmen for the smooth running of the entire program are also given. These leaflets can be purchased from St. Anthony Guild, 508 Marshall St., Paterson, N. J., \$2.00 per 100. (Price is the same for 10 or more copies. Assorted if desired.)

*The Religious Vacations School* appears also in the Manual of the Confraternity of Christian Doctrine, pp. 89-95.

*The Religious Vacation School Manual* for teachers is a course of study edited in two parts, Grades I-IV, Grades V-VIII. These manuals offer suggestions on method and content of the curriculum outlined which is based on the *Baltimore Catechism*.

2. Q. *What publishing houses issue material that may be used as vacation school projects?*

A. *The School Year Religious Instruction Manuals* and the *Religious Vacation School Manuals* give an exten-

sive graded list of teachers' references and visual aids useful for projects. The Confraternity of Christian Doctrine, Los Angeles; Co-op Parish Activities Service, Effingham, Illinois; Catechetical Guild, St. Paul, Minn.; St. Anthony Guild Press, Paterson, N. J.; and The Mission Helpers, Towson, Md., publish a variety of project materials used in developing this phase of the vacation school program.

The Confraternity of Christian Doctrine, Los Angeles, Cal., publishes picture sheets, 9x12 inches, containing from 8 to 20 miniatures reproductions which may be used to illustrate the lessons in the project booklet or in an original project. These sheets sell at 2½c per sheet. Teachers' model projects, at 25c each. The Los Angeles projects include the Creed, the Sacraments, the Commandments, the Stations, the Rosary, the Means of Grace, the Way of Life, the Mass, the Life of our Lord, and Church History. The Co-op Parish Activities Service at Effingham also has a very complete line of materials.

3. Q. *What is the most economical type of vacation school project?*  
A. Projects prepared by pupils under direction are the most economical. These may be drawings and definitions with pictures to illustrate. Pictures can be procured for 2½c a sheet, giving 8 to 12 pictures. Other sheets include more subjects. St. Anthony Guild Press has packets of fifty pictures for 15c; one hundred and seven subjects to choose from.
4. Q. *What are the names of vacation school projects that are published with complete directions for the teacher and that have "a ready made" sample for the teacher?*  
A. The Los Angeles projects are graded and contain "a ready made sample" with directions for the teacher. These projects come with picture sheets, and drawings and text material to be studied. They are printed on 9x12 looseleaf pages with the directions enclosed in

an envelope. When the lesson is completed these pages are bound together and an original cover design completes the book. Children's project books are made on a 6x9 page. The Mission Helpers of Towson, Maryland, and the Catechetical Guild also publish material for teacher and pupil. Many other publishing houses supply materials for given subjects. Not all, however, have the teachers' samples.

5. Q. *May pictures and directions for use be procured for all the eight courses outlined in the Vacation School Manuals?*  
A. A picture series for each grade is in preparation by the Confraternity of Christian Doctrine, Publications Department. They are available for given subjects from the Confraternity of Christian Doctrine—Los Angeles, Catechetical Guild, Mission Helpers, St. Anthony Guild, and others mentioned above.
6. Q. *Should the project period of activity in the vacation school always be correlated with the course of study that the pupil is following?*  
A. This procedure is an advantage under normal conditions, but sometimes this is not possible. When it is necessary to combine several classes for project work, the highest of which is given almost twice the religious content of the lowest class in the group; projects related to the subject being studied are sometimes followed when materials for the subject are not available.

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#### CLASS ROOM ECHOES

During Catechism class, Sister Dolores had told the little ones of Adam and Eve. "Because of their sin," Sister said, "God drove them out of the garden of Eden. Now, who would like to go to the board and draw something about this lesson?" Sister asked. But she was totally unprepared for the drawing of little Isabelle. In an open automobile, the little one had portrayed God sitting in the front seat, Adam and Eve in the back seat, and God was "driving them out of the Garden."

"Class Room Echoes," *The Mission Helpers' Review*, Summer, Vol. I, No. 3 (July, 1941), p. 18.

## New Books in Review

*Do You Know Jesus?* By Rev. Charles Hugo Doyle. Paterson, New Jersey: St. Anthony Guild Press, 1942. Pp. 76. Price \$50.

Teachers of the elementary grades and priests interested in preparing instructional or sermon material for children will all be interested in this volume. The following, from Father Doyle's Foreword to the child, explains the point of view that is presented throughout the book:

I can see that you know the Jesus of long ago, but do you know the Jesus as He is today? Can you tell me what He is doing now? Why . . . Right now the Risen Christ is living in Heaven. But He is also living in souls. He is in us and we are in Him.

Yes, I have heard that teaching—it sounds strange . . . and wonderful!

It is; but judge for yourself. Take this little book and read a chapter every day for a week. If you do that faithfully, at the end of the week you will really know Jesus.

The following are the titles of the author's seven chapters. I. Monday: The Mystical Body of Christ; II. Tuesday: The Suffering Members of Christ; III. Wednesday: The Work of Satan; IV. Thursday: How to be an Apostle; V. Friday: How to Pray without Ceasing; VI. Saturday: What We Can Do with Suffering, VII. Sunday: How to be United to Jesus. It is not easy to present the doctrines of grace, the mystical body, and related topics to small children. The author does it very well. Teachers will be pleased with the simplicity of his language, his interpretation of Catholic teachings, and the simple application of these teachings to child life. The format of the volume again manifests the very fine work that comes from St. Anthony Guild Press. In style and size of type, page appearance and illustrations, this volume will likewise commend itself to all those who select books for children.

*The Catholic Revival in England.* By John J. O'Connor. New York: The Macmillan Company, 1942. Pp. 102. Price \$1.00.

This volume is the third number of *The Christendom Series*, published under the auspices of the Confraternity of Christian Doctrine, with an active editorial committee including such names as Professors Carlton J. Hayes, Herbert C. F. Bell, Eugene H. Byrne, Marshall W. Baldwin, M. Agar, Reverend T. Lawrason Riggs and Ross J. S. Hoffman, chairman. The volume covers the period from 1770-1892 during which the total Catholic population of England and Wales increased from 60,000 to 2,000,000 souls. The author confines himself exclusively "to the heroic age of the Catholic Revival in England as it proceeded from, was carried on by, and affected members of the Catholic Church. The attempt has been made to present the Revival in a Catholic setting, to see it, so to speak, from the inside, rather than to chronicle the effect of the Revival upon the English attitude toward the Church." Books in *The Christendom Series* are prepared "to provide informative reading for both Catholic and non-Catholic readers; for study clubs in the parochial units of the Confraternity of Christian Doctrine; for study groups in the Newman Clubs; as collateral texts in colleges, normal schools, and senior high and preparatory schools." The author is a professor of history at St. John's University.

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*Medieval Humanism.* By Gerald G. Walsh, S.J. New York: The Macmillan Company, 1942. Pp. 13. Price \$1.00.

In his Preface Father Walsh, professor of medieval history at Fordham University and editor of *Thought*, says:

It must be remembered that in so slight an essay the humanistic tradition has had to be looked at in isolation from the total pattern of medieval culture and religion. The author is, of course, well aware of the evidence of other elements in the rich reality of medieval life. His justification is that the particular tradition here studied has been unwarrantably neglected in most of the manuals of medieval history.

In this, the fourth volume of *The Christendom Series* the study of the nature of humanism is presented as a search for

happiness through the reconciliation of intelligence, conscience, and taste. Tracing the development of Christian humanistic thought in history, the author demonstrates that humanism can only flourish in a Catholic environment. His presentation has the following organization: I. The Tradition of Christian Humanism, II. The Roots of Christendom, III. Light in the Dark Ages, IV. Medieval Humanism.

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*Crown.* Saint Paul, Minnesota: Catechetical Guild, 1941.  
Price 50 cents.

It is possible that some of our readers are not familiar with current catechetical games. To illustrate the procedure used in these devices offering variety to regular classroom routine, directions for playing this game are here given. Crown provides for seventy-five items related to Holy Mass and Benediction.

#### DIRECTIONS FOR PLAYING

1. Separate the small, numbered QUESTION cards by tearing along the perforations and place them in a good-sized box for easy mixing.
2. Provide every player with a CROWN playing board and about 20 small cardboard markers.
3. The person designated as caller shakes the box of QUESTION cards thoroughly and draws one at random. Read the letter at the upper left corner first (this designates the column on the playing boards in which the answer can be found). Then read the QUESTION and place the card on the correspondingly-numbered answer on the gold key sheet.
4. If any player thinks he has the correct ANSWER to the question in the designated column on his card, he places a marker in that square. The same proceeds as above until some player has five markers in a straight line across, down, or diagonally on his board, at which time he calls "CROWN" and ends the game. The center square on each board, bearing the picture of a crown, is free and a marker may be placed on it before the start of the game.
5. Other players should not disturb their boards when "CROWN" is called until the winner's board is brought to the caller and checked with the key sheet to ascertain whether markers are correctly placed. If any answers are found to be incorrect, that player removes the erring marker from his board and the game continues.

NOTE: CROWN is conveniently devised so that the answer to any question will be found in the column headed by the letter which appears on the QUESTION card. To accelerate play, therefore, be sure that the caller reads the letter in the upper left corner of each question card before he reads the question. Teachers who use the game in the classroom may wish to instruct pupils on some point contained in the question before the question is read aloud. Such instruction will serve to furnish a clue to the answer, particularly in the lower grades where pupils are not as familiar, usually, with the material contained in CROWN.

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*In The Footsteps of Christ.* By Rev. G. H. Guyot, C.M. A Course of Lenten Sermons. New York: Joseph F. Wagner, Inc., 1942. Pp. 73. Price \$.60.

The JOURNAL regrets that it did not receive a copy of Father Guyot's Lenten Sermons for mention in a pre-Lenten issue. In these seven sermons the author uses the accounts of the evangelists to tell the story of the Passion in their own words. He lets the evangelists preach their own sermons using only such exhortations that will follow reverent meditation on the text.

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*Radio Replies.* By the Rev. Dr. Leslie Rumble, M.S.C., Rev. Charles Mortimer Carty, and a Preface by Rt. Rev. Msgr. Fulton J. Sheen, D.D. St. Paul, Minnesota: Rumble and Carty Radio Replies Press, 1924. Pp. 346. Price \$.50 for Mission Edition. \$1.50 for Library Edition. Three cloth bound Volumes for \$4.00.

In the same style and format as the author's Volumes One and Two, this is the third and last volume in the series of *Radio Replies*. Monsignor Sheen, in his Preface, analyzes the decline of controversy in modern life. Questions and answers, 1460 in all, on Catholicism and Protestantism are presented under the following titles: I. God, II. Man, III. Religion, IV. The Religion of the Bible, V. The Christian Faith, VI. A Definite Christian Faith, VII. The Problem of Reunion, VIII. The Truth of Catholicism, IX. The Church and the Bible, X. The Church and Her Dogmas, XI. The Church in Her Moral Teachings, XII. The Church in Her Worship, XIII.

The Church and Social Welfare. The publisher quotes Most Rev. John G. Murray, Archbishop of St. Paul, as saying: "Radio Replies is by far the best informative work that I have read of Catholic Apologetics. It ought to be in the hands of every priest, nun, educator, and person in the ranks as well as out of the ranks of the Church."

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#### BOOKS RECEIVED

Doyle, Rev. Charles Hugo. *Do You Know Jesus?* Patterson, New Jersey: St. Anthony Guild Press, 1942. Pp. 76. Price \$.50 (plus Postage).

O'Connor, John J. *The Catholic Revival in England*. The Christendom Series. New York: The Macmillan Company, 1942. Pp. 102. Price \$1.00.

Rumble, The Rev. Dr. Leslie Rumble, M.S.C., Rev. Charles Mortimer Carty. *Radio Replies*. St. Paul, Minnesota: Rumble and Carty Radio Replies Press, 1942. Pp. 346. Price \$.50 for Mission Edition. \$.40 each for orders of 10, 24 and 50 copies. \$1.50 for Library Edition. Three Cloth Bound Volumes for \$4.00.

Walsh, Gerald G. *Medieval Humanism*. The Christendom Series. New York: The Macmillan Company, 1942. Pp. 103. Price \$1.00.

Campbell William E. *Easy Notation for Singing the Proper of the Mass*. Patterson, New Jersey: St. Anthony Guild Press, 1942. Pp. 189. Price \$1.00 on one to twenty-five copies. \$.50 on twenty-five or more (plus postage).

Campbell, William E. *Easy Notation Hymnal*. Containing words and music of popular appeal which have passed the test of liturgical music censorship. Patterson, New Jersey: St. Anthony Guild Press, 1942. Pp. 60+xxxix. Price \$.25 School Edition.

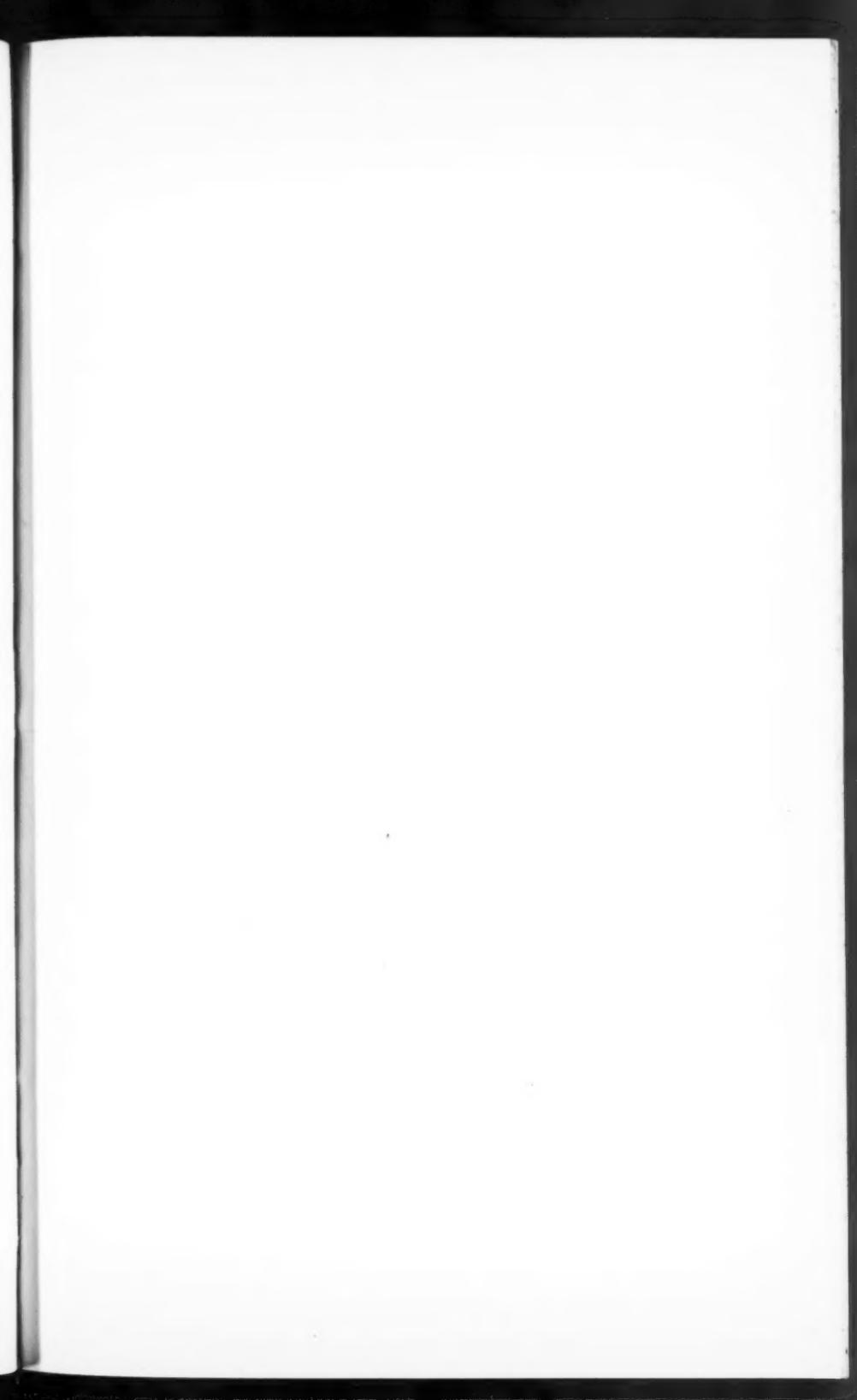
Quigley, D. J. *Beneath Christ's Cross*. Milw.: Bruce Publishing Co., 1942. Pp. 87. Price \$.75.

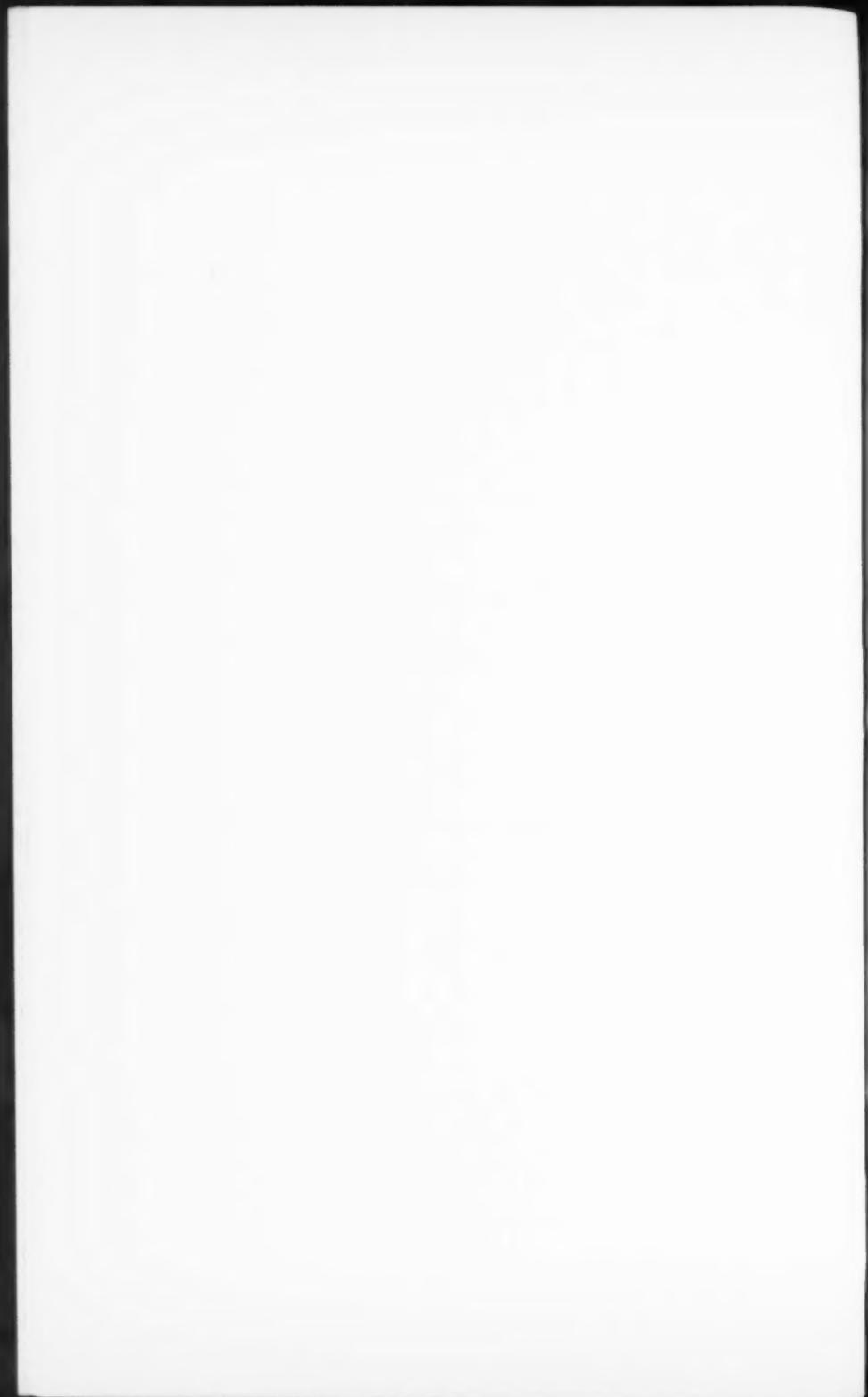
#### PAMPHLETS RECEIVED

Boland, Paschal. *Meditorials*. St. Meinrad, Ind. The Grail, 1942. Pp. 30. Price 10c.

Hurley, Rev. Wilfred G. Hurley, C.S.P. *Christ Instituted the Mass*. New York: The Paulist Press, 1942. Pp. 24. Price 5c each, \$3.75 per 100.

Hurley, Rev. Wilfred G. Hurley, C.S.P. *Marriage is a Sacrament*. New York: The Paulist Press, 1942. Pp. 23. Price 5c each, \$3.75 per 100.





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